

THE DUKE  
SCHOOL OF RELIGION  
BULLETIN

JUN 9 1941



*Announcement*

JUNALUSKA SCHOOL  
*of*  
RELIGION

[AFFILIATED WITH DUKE UNIVERSITY]



Lake Junaluska, North Carolina  
July 21-August 30  
1941

First Half, July 21-August 9  
Second Half, August 11-August 30



VOLUME VI

February, 1941

NUMBER 1

DUKE UNIVERSITY  
DURHAM, N. C.

## LAKE JUNALUSKA ASSEMBLY, Inc.



The Lake Junaluska Assembly, Inc., came into existence through the efforts in 1913 of prominent Methodist clergymen and laymen who desired to have a summer resort under religious auspices in the mountains of Western North Carolina. It immediately became a famous gathering place for religious and educational conferences. There are twelve hundred and fifty acres in the holdings of the Lake Junaluska Assembly, Inc. The beautiful lake alone covers two hundred and fifty acres. Much progress has been made in recent years in the development of the property. Today Lake Junaluska is often referred to as the summer capital of Methodism. Lake Junaluska is located twenty-eight miles from Asheville, North Carolina, and three miles from Waynesville, North Carolina.

*Announcement*

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## JUNALUSKA SCHOOL OF RELIGION

[AFFILIATED WITH DUKE UNIVERSITY]

LAKE JUNALUSKA, N. C.

JULY 21-AUGUST 30, 1941

First Half, July 21-August 9

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DUKE UNIVERSITY

DURHAM, N. C.

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## THE JUNALUSKA SCHOOL OF RELIGION

[AFFILIATED WITH DUKE UNIVERSITY]



THE JUNALUSKA SCHOOL OF RELIGION is a joint enterprise under the direction of Duke University, the Board of Education and the Board of Missions and Church Extension of the Methodist Church. It was established in 1928 to provide an opportunity during the summer months for religious workers and students to secure at the seat of one of the Church-wide assemblies courses of study which could be credited on undergraduate and graduate degrees.

During the past thirteen years students have been enrolled from the following groups: pastors, employed officers of Annual Conference Boards; officers of General Boards of the Church; professors of Religious Education and Bible in Church-related colleges and universities; persons accredited as instructors in Training Schools; individuals desiring courses which would count on the Bachelor of Arts degree; graduate and theological students desiring courses to be credited on the Bachelor of Divinity degree.

The Junaluska School of Religion offers an unusual opportunity to pastors and directors of religious education who desire courses in line with the work they are doing, which will keep them abreast of the currents of thought in the religious world of today, and which will at the same time give them credit on college, university and seminary degrees.

### RELATION TO SCHOOL OF RELIGION OF DUKE UNIVERSITY

Academic matters relating to the Junaluska School of Religion are in charge of the faculty of the School of Religion of Duke University. The Junaluska School of Religion includes one summer term of the School of the Religion of Duke University. Three members of the faculty of the School of Religion serve on the instructional staff of the Junaluska School of Religion.



## CREDITS

All courses meet ten times a week for eighty minute periods. Each course satisfactorily completed, will receive a credit of three semester-hours. One course may be taken by each student during each term.

It will be observed that in order to effect greater concentration, courses are offered double periods daily for three weeks. When the first three-weeks unit is completed, another course closely related is carried through the second three weeks. The first three weeks term is from July 21 to August 9; the second three weeks term is from August 11 to August 30.

The student, however, should be cautioned at this point: Duke University does not accept for degree credit a unit of three semester hours until the student has completed an approved related unit at some subsequent time. In other words, if a student completes only three semester hours of credit during the summer of 1941, he must at some later time complete additional related work to the amount of at least three semester hours in order to have enough credit to count toward a degree. The student, on the other hand, who completes the full period of six weeks receives unconditional credit for the courses approved and completed.

The credits secured for work done will be Duke University credits and will count on the Bachelor of Arts and Bachelor of Divinity degrees. These credits may, of course, be transferred to other colleges, universities, and theological schools in the same way that such transfer of credit is usually made. The credits will also be accepted on teachers' certificates.

## CALENDAR AND REGISTRATION

The fourteenth session of the Junaluska School of Religion will be held from July 21 to August 30, 1941. Recitations will be held five days in the week, all Saturdays except July 26 and August 23 being holidays.

Monday, July 21, is reserved for registration of students in the first half-term. Advanced registration may also be made through correspondence with the director. Regular classes will meet at 8:15 Tuesday morning, July 22.



SCENE AT

Registration for the second half-term will be held on Saturday, August 9, and Monday, August 11. Classes for the second term will meet at 8:15, Monday morning, August 11.

Monday, August 11, will be observed as Duke Day at Lake Junaluska.

The Education Building where all class sessions are held is located on the western side of Lake Junaluska. The location near the lake provides students with an opportunity to do serious study in the midst of beautiful and inspiring surroundings.

### ADMISSION

All candidates for credit toward graduate and theological degrees must be graduates of colleges of recognized standing. College undergraduates who have completed the junior year and who are ranked as incoming seniors may also register for the courses and their credits will count toward the degree of Bachelor of Arts. A limited number of juniors can enroll



JUNALUSKA

for credit in the courses but not more than three juniors are permitted in any one course.

### FEES AND EXPENSES

A general matriculation fee of \$5.00 is due at time of registration and a special fee of \$5.00 in each course for which the student registers. There is also a \$4.00 ground fee for three weeks or \$6.00 for six weeks which is paid to the Lake Junaluska Assembly, Inc. The only other expenses will be those in connection with room and board. There is a fee of \$5.00 for auditors who desire only to audit the course but without credit for the courses.

### RELIGIOUS AND CULTURAL ADVANTAGES

Many outstanding religious conferences will be held at Lake Junaluska during the period of the Junaluska School of Religion.

The Leadership School and District Superintendents Conference, July 17-24; Young People's Leadership Conference, August 5-16; and the two weeks Leadership School, August 18-29, will offer many attractive courses, lectures and seminars. Among the leaders in these schools will be Miss Edna M. Baxter, Dr. John H. Hicks, Dean John K. Benton, Bishop Paul B. Kern, Dr. Donald M. Maynard, Dr. John Q. Schisler, Dr. Walter Towner, Reverend Carl H. King, Miss Mary Skimmer, Reverend M. Leo Rippey, Miss Barnett Spratt and Reverend Horace W. Williams. Further information concerning the Leadership Schools can be secured from Dr. J. Fisher Simpson, 810 Broadway, Nashville, Tennessee.

The Church-wide Pastor's Conference will be held August 5-10. Bishop Arthur J. Moore, Dr. L. F. Sensebaugh, Dr. W. G. Cram, Dr. W. F. Quillian and others will deliver addresses and sermons during this conference.

The School of Missions, July 24-August 5, and the Missionary Conference, July 29-August 5, under the direction of the Board of Missions and Church Extension will bring many distinguished religious leaders to Lake Junaluska.

Students of the Junaluska School of Religion will be welcomed in these conferences and institutes and will have the opportunity of meeting and hearing national and international religious leaders.

Two sermons will be delivered in the Assembly Auditorium each Sunday by outstanding preachers and in addition there will be public addresses and various forms of entertainment on other nights during the week. The complete program for the Lake Junaluska Assembly, Inc., of 1941 will be furnished upon request by the director.

## RECREATION AND ENTERTAINMENT

Situated in the magnificent Blue Ridge Mountains, where a cool and invigorating climate and superb scenic attractions of the surrounding region give it every natural advantage, the Junaluska School of Religion offers the students a splendid opportunity to spend a pleasant and profitable six weeks

under the conditions of an ideal summer resort. Motor excursions can be made to Mount Mitchell, the highest point east of the Rockies, through the beautiful Swannanoa Valley, to Mount Pisgah National Forest and Chimney Rock. Lake Junaluska is only a short distance from the Great Smoky Mountain National Park where can be seen the Cherokee Reservation, Newfound Gap, Clingman's Dome, and the Nantahala Gorge.

The social and recreational activities of the Lake Junaluska Assembly, Inc., are available for all students. Swimming, boating, fishing, golf, tennis and mountain climbing offer daily opportunities for outdoor life of every variety.

## HOTELS AND BOARDING HOUSES

There are a large number of hotels and lodging places at Lake Junaluska. The proprietors offer special rates to Junaluska School of Religion students. The rates vary with the accommodations desired.

The Board of Education conducts a cafeteria and has dormitories in connection with the Education Building for the convenience of students in the Junaluska School of Religion and in the Leadership Schools. Students desiring entertainment in these buildings should make reservation by writing to Board of Education, 810 Broadway, Nashville, Tennessee.

The Board of Missions and Church Extension operates the Mission Inn at Lake Junaluska. It is operated on the American Plan and can accommodate approximately two hundred persons. The Mission Inn offers all the accommodations found in modern resort hotels. It is equipped with elevator service. Because of the limited space in the Mission Inn all students planning to be guests should make early reservations. Correspondence concerning rates and reservations should be addressed to the Mission Inn, Lake Junaluska, North Carolina.

In addition to the dormitories of the Board of Education and the Mission Inn there are other hotels and lodging places at Lake Junaluska. There are also available for rent during the summer season many desirable private cottages within a few minutes walk of the Education Building. These cottages





EDUCATION BUILDING

are furnished with water and lights and are equipped for light house-keeping. A trailer camp is also available.

For detailed information as to rates and other particulars concerning the hotels, boarding houses, furnished cottages and trailer camp write Dr. W. A. Lambeth, President, Lake Junaluska Assembly, Inc., Lake Junaluska. The director of the Junaluska School of Religion will also be glad to assist all students in the selection of living accommodations while at Lake Junaluska.



SCENE AT LAKE JUNALUSKA

## COURSES OF INSTRUCTION

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(*Note:* In the description of courses the following abbreviations occur: First means that the course will be offered during the period, July 21-August 9; second means that the course will be offered during the period, August 11-August 30. All classes meet for two eighty-minute periods, five days a week. The first period begins at 8:15; the second period concludes at 11:05.)

S319. THE LIFE AND LETTERS OF PAUL.—A study of the most influential leader in the early formative days of Christianity. The aim is to examine his personal and religious experience, the problems he encountered, the solution he offered, and the forms of belief and practice he advocated. *First.* MR. K. W. CLARK

S320. APOCALYPTIC LITERATURE.—Discussion of early Christian apocalyptic writings, with special attention to the Apocalypse of John. The origin, development and significance of the apocalyptic idea in the Christian faith. *Second.* MR. K. W. CLARK

S323. THE CHRISTIAN CONCEPTION OF THE CHURCH.—An historical survey of the various ways in which the idea of the church has been interpreted in the Christian tradition, followed by a critical analysis of the theological implications of such contemporary problems as church and state, church and culture and the ecumenical movement. *First.* MR. OUTLER

S328. CURRENT THEOLOGY.—A critical survey of the thought and trends reflected in the writings of the most significant contemporary theologians. Special attention will be given to the influential movements of the reconstruction and reaction in modern Christianity. *Second.* MR. OUTLER

S335. THE CHURCH IN AMERICA.—The church as a factor in the social, economic, and political life of America. *First.* MR. GARBER

S338. METHODISM.—A study of the beginnings and growth of the Methodist societies in England, of early Methodism in America, and of the development of the several branches of the Methodist Church in America. *Second.* MR. GARBER

S361. THE EDUCATIONAL WORK OF THE CHURCH.—A consideration of the total task of the church from an educational viewpoint. Attention will be given to such fundamental aspects as principles and objectives of the educative process, curriculum, supervision, worship and leadership education and guidance. *Second.* MR. MAYNARD



S362. LEADERSHIP TRAINING FOR EFFECTIVE STUDENT CHRISTIAN WORK.—This course is designed to aid leaders of students to understand the student and the needs of students and to offer guidance in building creatively a religious program and an organization to meet these needs. *First and second.* MR. H. N. BEIMFOHR

S381. MISSIONS IN THE MODERN WORLD.—A survey of present religious conditions and the status of missionary work in the important mission fields; the great missionary agencies, their foundation and growth; social progress in home and foreign fields. *First.*

MR. E. T. CLARK

S386. MISSIONARY PROMOTION.—The promotion of the missionary enterprise at the home base and abroad. *Second.* MR. E. T. CLARK

S391. PHILOSOPHY OF RELIGION.—A study of the nature of religion and of some of its basic postulates and philosophical implications. *First.* MR. BENTON

*Address applications or requests for information to*

PAUL N. GARBER

*Director of Junaluska School of Religion*

DUKE UNIVERSITY

Durham, N. C.

## SCHOOL OF RELIGION

of

## DUKE UNIVERSITY



Throughout one hundred years of educational history Trinity College and Duke University have had closest association with the religious interests of the nation.

The School of Religion was the first professional school to be established in the organization of the new university.

Since the establishment of the School of Religion in 1926 five hundred alumni have become pastors, teachers and missionaries.

Through its program of combining academic instruction with practical experience the School of Religion will render a unique service in training preachers, teachers, and other religious workers, especially in the southern states.

Theological education is given an important place in the new Methodist Church and the Duke School of Religion as one of its approved Theological Schools will eagerly undertake to do its part in this great cause.

Address applications for the Bulletin and other literature to

THE REGISTRAR

*School of Religion*

Duke University, Durham, N. C.





MAY 13 1941

Durham, N. C.

# THE DUKE SCHOOL OF RELIGION BULLETIN

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May 1941

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DUKE UNIVERSITY  
DURHAM, N. C.

## THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the Faculty; Reverend C. C. Herbert, Jr., of the School of Religion Alumni Association; and Mr. Dana Dawson, Jr., representing the students of the School of Religion.

Correspondence should be addressed to *The Duke School of Religion Bulletin*, Box 4923, Duke Station, Durham, N. C.

### NOTIFY CHANGES OF ADDRESS

The *Bulletin* is sent without charge to those who desire it. The only requirement is that you keep us advised of changes in your address. In the Methodist itinerancy addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

The permanent mailing list has now been made up, and is supposed to include all alumni of the School of Religion of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

### SCHOOL OF RELIGION ALUMNI ASSOCIATION

*President*, C. C. Herbert, Jr., Concord, N. C.

*Vice-President*, D. D. Holt, Lynchburg, Va.

*Executive Secretary*, T. M. Vick, Jr., Longhurst, N. C.

*Executive Councilors*, Carlos P. Womack, Durham, N. C.; M. Earl Cunningham, Nashville, Tenn.

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# THE DUKE SCHOOL OF RELIGION BULLETIN

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VOLUME VI

MAY, 1941

NUMBER 2

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At the annual meeting of the Board of Trustees on January 29, 1941, business was transacted of extreme interest to the readers of the *Bulletin*. Dr. Robert Lee Flowers was elected to the presidency made vacant by the death of the late lamented President William Preston Few. Mr. Henry R. Dwire was elected as a vice-president of the University.

At the same meeting the resignation of Dean Elbert Russell as Dean of the School of Religion was tendered and accepted. Dr. Paul Neff Garber was elected to succeed Dr. Russell as dean.

Dr. J. B. Craven and the Reverend H. B. Porter were elected trustees to fill the vacancies caused by the death of Dr. T. F. Marr and the Reverend J. B. Hurley. These two were members of the Committee of the Board of Trustees on the School of Religion.

A further action of importance was the authorization for the change of the name of the School of Religion to that of the Divinity School. While the former name is used throughout this issue of the *Bulletin*, the School will hereafter be known by its new name. The seal imprinted at the top of this page is a reminder that whether under the old leadership or the new; whether under our new name or the old, the School is dedicated to the ideals set forth in that seal: *Eruditio et Religio*.



ROBERT LEE FLOWERS  
PRESIDENT OF DUKE UNIVERSITY



## THE NEW PRESIDENT

The election of Dr. Robert Lee Flowers on January 29, 1941, as president of Duke University brought unanimous praise from the alumni and friends of the institution. In President Flowers Duke University has the leadership of an able and experienced educational executive.

President Flowers was born at York Collegiate Institute, North Carolina. He graduated from the United States Naval Academy in 1891 and in the same year became professor of Mathematics at Trinity College. He is the only member of the present faculty of Duke University who served both at "Old Trinity" in Randolph County and on the campus at Durham.

During the presidency of John Carlisle Kilgo, from 1894 to 1910, Dr. Kilgo relied heavily upon Dr. Flowers for assistance in academic matters. A biographer has recently described the services of Dr. Flowers during the Kilgo administration as follows: "The trying days of the institution as it sought to establish itself firmly in an industrial community were teeming with the enthusiasm and work of this young professor, whose association never became narrow or prejudiced and who always kept a vision of greater and better opportunities for service."

In 1910 Dr. Flowers became secretary to the corporation; in 1924 he was elected treasurer of the institution; and since 1924 has been vice-president of Duke University in charge of the business division. Washington Duke and his sons sought advice of Dr. Flowers in making their many benefactions to Duke University. Dr. Flowers was elected by the alumni as a trustee of Duke University and since 1924 he has served as a trustee of the Duke Endowment. It is doubtful if any other individual has rendered so many varied services to Duke University as has President Flowers through his many years as teacher and administrator.

President Flowers has always responded to the many calls for his services in state and church affairs. He is a trustee of Greensboro College, Methodist Orphanage, Oxford Orphanage, North Carolina College for Negroes and Lincoln Hospital for Negroes. He has often been a delegate from the North Carolina Conference to the General Conferences of the Methodist Episcopal Church, South. As a member of the Judicial Council of the Methodist Episcopal Church, South, he helped to draft in 1938 the legal decision which declared Methodist Unification to be valid.



HENRY R. DWIRE  
VICE-PRESIDENT OF DUKE UNIVERSITY

## THE NEW VICE-PRESIDENT

Henry R. Dwire, Duke alumnus of the Class of 1902, who has served for eleven years as Director of Public Relations and Alumni Affairs, was elected as one of the two vice-presidents of the University by the Board of Trustees at the mid-winter meeting on January 29, 1941. Dean W. H. Wannamaker has been vice-president for a number of years and continues in that capacity along with his duties as Dean of the University.

Mr. Dwire will continue the work which he has been doing since he joined the Duke staff in January, 1930. In addition to his other service in the line of public relations and alumni activities, he is Managing Editor of the *South Atlantic Quarterly*, Editor of the *Duke Alumni Register*, and Director of the Duke University Press.

After his graduation from Trinity College in 1902, the new vice-president received the degree of A.M. in 1903, serving as assistant in the Department of English during his graduate year. Immediately following, he was instructor at the Fishburne Military School, Waynesboro, Va.

Before coming to Duke to assume the duties in which he has been engaged for the past eleven years, Mr. Dwire was for twenty-two years editor of the *Twin City Sentinel* of Winston-Salem, N. C., and during the latter part of this period was co-publisher. A native of Winston-Salem, he served in 1929 as chairman of the Community Chest Commission there and was chairman of the Red Cross Chapter. He was chairman of the Winston-Salem City School Commission for several years.

Mr. Dwire was secretary of the Board of Directors of the State Hospital at Raleigh, N. C., until the time of his appointment to the State Board of Equalization. He has been for the past nine years a member of that body and of its successor, the State School Commission. He has received appointments to State Commissions from four governors of North Carolina, beginning with the late Governor A. W. McLean.

Mr. Dwire was a charter member of the Winston-Salem Rotary Club and in 1929-1930 was governor of the Fifty-seventh District of Rotary International. He has spoken frequently at Rotary conferences and at civic and church gatherings in North Carolina and other states.

He has served as lay leader of the Winston-Salem District of the Methodist Episcopal Church, South, and as a member of the Western North Carolina Conference Board of Lay Activities.



ELBERT RUSSELL  
DEAN OF THE SCHOOL OF RELIGION  
1928-1941

## THE DEAN EMERITUS

Dean Elbert Russell was born at Friendsville, Tennessee, in 1871, and moved to Indiana in 1879. The record of his higher education is as follows: Earlham College, A.B., 1894; M.A., 1895; University of Chicago, Fellow in New Testament, 1902-1903; Ph.D., 1919; Johns Hopkins University, fellow by courtesy in Semitics in the Oriental Seminary, 1915-1917; Boston University (Hon.) Litt.D., 1939.

He has held the following positions: professor of Biblical Literature and college pastor, Earlham College, 1894-1901, 1903-1915; lecturer in Biblical Literature, Johns Hopkins University, 1915-1917; director of Woolman School, lecturer in Biblical Literature in Swarthmore College and lecturer in Quaker history in Haverford Graduate School, 1917-1924, 1925-1926.

He is a member of the Society of Biblical Literature, the American Oriental Society, the National Association of Biblical Instructors, and Phi Beta Kappa. He is a member and minister of the Society of Friends. He attended the All-Friends Conference in London, 1920; the All-American Friends Conference, Oskaloosa, Iowa, 1929; and the Friends World Conference, Swarthmore, Pa., 1937.

Dean Russell lectured in summer schools and at various meetings in England and Ireland in 1909 and again in 1924. He and Mrs. Russell spent the year 1924-1925 in Central Europe under the auspices of the American Friends Service Committee in the interest of post-war relief and international understanding after the World War.

In 1927 Dean Russell was a member of a commission sent by the Fellowship of Reconciliation and the American Friends Service Committee in the interest of better understanding with Central America. In 1933-34 he and Mrs. Russell travelled around the world, visiting mission stations in Japan, Korea, China, India, Egypt, Palestine, Syria, Turkey, and Greece.

Dean Russell attended the Stockholm Conference in 1925 and the Oxford and Edinburgh Conferences in 1937; and he was a member of the Utrecht Conference, which prepared the constitution of the World Council of Churches.

He has published the following books: *The Parables of Jesus*; *Jesus of Nazareth in the Light of Today*; *As Each Day Comes*; *The Separation After a Century*; *The Beatitudes*; *The Message of the Fourth Gospel*; *A Book of Chapel Talks*; *More Chapel Talks*.



PAUL NEFF GARBER  
DEAN OF THE SCHOOL OF RELIGION



### THE NEW DEAN

Paul Neff Garber, third dean of the School of Religion, was born at New Market, Virginia, July 27, 1899. His higher education was secured at Bridgewater College, Crozer Theological Seminary and the University of Pennsylvania. He received the degree of Bachelor of Arts at Bridgewater College in 1919 and the degrees of Master of Arts and Doctor of Philosophy at the University of Pennsylvania in 1922 and 1923, respectively.

After serving as instructor for one year at Brown University, Dr. Garber became assistant professor of history at Trinity College. In 1926 he was appointed professor of Church History in the School of Religion, being one of the charter members of that faculty. Since 1928 Dr. Garber has been registrar of the School of Religion and since 1934 has been director of the Junaluska School of Religion (affiliated with Duke University).

Dr. Garber is a recognized authority in Methodist history and has been responsible for the assembling at Duke University of an outstanding collection of Methodist records. Two of his books, *The Legal and Historical Aspects of the Plan of Union* (1938) and *The Methodists Are One People* (1939) are credited with having played an important part in the successful consummation of the union of the three major branches of American Methodism to form The Methodist Church in 1939. Other books by Dr. Garber are *The Gadsden Treaty* (1923); *That Fighting Spirit of Methodism* (1928); *The Romance of American Methodism* (1930); and *John Carlisle Kilgo, President of Trinity College, 1894-1910* (1937).

Dr. Garber is actively connected with the work of the Methodist Church, holding his membership in the Western North Carolina Conference. He was a member of the Uniting Methodist Conference, held at Kansas City, Missouri, in 1939, and of the first General Conference of the Methodist Church, which met in 1940 at Atlantic City. At the latter conference Dr. Garber was chairman of the Committee on Publishing Interests, which merged the seven official weekly periodicals of the three former Methodist churches into a national Methodist weekly known as *The Christian Advocate*. Dr. Garber is president of the Association of Methodist Theological Schools, vice-president of the Association of Methodist Historical Societies, and secretary of the Ecumenical Methodist Council. He is a member of the Board of Publication and of the Commission on the Course of Study of the Methodist Church.

**STATEMENT BY PRESIDENT FLOWERS**

Union Institute, the forerunner of Trinity College and Duke University, was founded by Quakers and Methodists in Randolph County, North Carolina, in 1838. From the beginning there was a close relationship between educational and religious forces in the support of the institution. This union of religion and education has always characterized the program of the educational institution now known as Duke University. The motto of Trinity College, which appears on the seal of Duke University is "Eru-ditio et Religio."

Many contributions were made toward ministerial training prior to the organization of the School of Religion in 1926. Since 1838 hundreds of our graduates have entered the Christian ministry. In 1895 the Avera School of Biblical Literature, an undergraduate department, was organized at Trinity College. This was the first distinct department of instruction in Biblical subjects introduced into the curriculum of a Southern college.

The influence of the Methodist circuit riders upon Washington Duke caused him and his children always to hold the Christian ministry in high esteem and they often expressed a desire that the church should have adequately trained leaders. In his deed of indenture James B. Duke directed that Duke University give attention to the training of preachers and the School of Religion, a graduate school, was the first new unit organized in Duke University.

During the past fifteen years the School of Religion has made a vital contribution to the religious life of the nation, especially in the Southern states. Six hundred alumni are now serving as pastors, teachers, missionaries, chaplains, directors of religious education and editors of religious periodicals.

Since September, 1928, Dr. Elbert Russell has served as Dean of the School of Religion and has made a lasting contribution to the institution and its constituency. It was with sincere regret that the Board of Trustees received his resignation. In Dr. Paul Neff Garber the School of Religion has a worthy successor to Dean Russell. Dr. Garber has been connected with the School since its organization. He assumes the office of dean with the support and best wishes of the administration.

When the School of Religion was organized in 1926 Mr. Joseph G. Brown, then president of the Board of Trustees, declared that it was the hope of the authorities of Duke University that the School of Religion "may be able to build up strong men—men of



the highest ideals, men, fixed in their faith, consecrated in their lives, ready and fully prepared, as they go out from this institution, to preach to all peoples, the Christ of the Gospel." That is still the goal held by the administration for the School of Religion.

ROBERT LEE FLOWERS.

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### STATEMENT BY VICE-PRESIDENT DWIRE

It has been my privilege during eleven years here to make some observations of the service rendered by the School of Religion. I have been impressed both with the high efficiency of the work already being done, and with the prospects for increasing usefulness in the years ahead on the basis of the foundation that has been laid.

It has often been said that the best test of any agency or institution is to be found in the character and efficiency of its product. Judged by this standard, the School of Religion is doing a work of which we all have good reason to be proud. There is from year to year a body of capable students, trained by a scholarly and devoted faculty of men of high aims and aspirations. When the graduates go out from the institution they discharge their pastoral duties in such a way as to render genuine service in their chosen field, and at the same time to give those with whom they come in contact a conception of the real ideals and purposes of Duke University.

I have opportunities from time to time to visit communities in which graduates of the School of Religion are serving churches, some of them men who have gone out in very recent years. Frequently I hear comments on the readiness and the efficiency with which they take hold of tasks that are new to them. They do not have to learn from the beginning the technique of pastoral work. This is at once a tribute to the quality of the men admitted to the School of Religion and to the well-balanced combination of the practical with the theoretical in their training here. I am sure the program of summer training, the "clinical" work that is being carried on so successfully from year to year with the cooperation of the Duke Foundation, has contributed in no small measure to this result.

Along with appreciation of the work the School of Religion graduates are doing in their chosen vocation, I am glad to make grateful recognition of their continuing interest in, and devotion to, the institution and its alumni causes. Certainly the alumni of no school of the University surpass them in this respect.

There is much work ahead, to be sure, but the success already achieved by the School of Religion gives every reason to hope for even more substantial achievements in the years to come. I shall be ready at all times to aid in any way possible.

HENRY R. DWIRE.

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### STATEMENT BY THE RETIRING DEAN

When I came to Duke University fifteen years ago as professor of Biblical Interpretation it was with the expectation of spending the remaining years of my professional life in my chosen work of teaching the Bible, undisturbed by such administrative duties as had previously fallen to me as director of a small religious training school.

When Dean Edmund D. Soper resigned at the end of August, 1928, to become president of Ohio Wesleyan University and I was drafted as acting-dean, it was with the stipulation that I was to be relieved of the position as soon as a permanent dean could be secured. Now that I have reached the retiring age and a satisfactory successor has been found, I am ready to turn over the deanship to Dr. Paul Neff Garber and hope again for a few years of undistracted teaching.

In the Winter Number of 1940 of the *Bulletin* I made the following statement: "There are signs that a general revival of vital, aggressive Christianity, such as has been prayed for and expected in various quarters since 1917, may be at last on the way in this country." I then added that "There are signs of rising religious eagerness and dedication among the students of the School of Religion which seem to promise that they are preparing to take places of leadership in such a forward movement in the church." I retire from the deanship still holding both of these views. I still believe that a revival of vital Christianity will soon occur and I feel that the alumni of the School of Religion will play an important role in the movement.

I am grateful for the privilege of having a part in building up such an institution as the Duke School of Religion. I wish to express my thanks to the officers of the University and the faculty of the School of Religion for their cordial and loyal cooperation and to the students and alumni for their confidence and support.

It is not necessary for me to speak of Dr. Garber's qualifications for the deanship. I could hardly have carried on in the dean's office without his able and loyal cooperation as registrar.

His counsel has been invaluable to me and was sought more and more by President Few. His scholarship is attested by a steadily growing list of publications. He had an important part in Methodist unification and has become one of the outstanding figures in united Methodism. Dr. Garber has fine ideals of character and a wide understanding of the problems of the church at large; and he has a deep personal understanding and experience of the nature of the Christian religion. I bespeak for him the fullest confidence and support of faculty, students, and alumni.

ELBERT RUSSELL

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### STATEMENT BY DEAN GARBER

In his address at the formal opening of the School of Religion on November 9, 1926, President William Preston Few made the following statement: "If this School of Religion is to fulfill the high hopes that many this day cherish for it, then it must hold up worthy intellectual standards and worthy standards of ministerial efficiency and at the same time be eagerly committed to the active tasks of practical Christianity."

Nearly fifteen years have passed since those words were spoken, but the three principles of intellectual honesty, ministerial efficiency, and practical Christianity still remain and in my estimation must always continue as basic characteristics of the School of Religion of Duke University. For one hundred years academic freedom has been cherished at Trinity College and Duke University. The School of Religion is in full accord with the historic statement made by the Board of Trustees on December 2, 1903, namely: "Any form of coercion of thought and private judgment is contrary to one of the constitutional aims of Trinity College, which is to 'cherish a sincere spirit of tolerance. . . .' The search for truth should be unhampered and in an atmosphere that is free."

A theological school would be recreant to a sacred obligation if it failed to inform its students concerning the techniques of efficient ministerial leadership. The history of theological education, however, offers evidence that many students who have made excellent academic records have not succeeded as pastors, because they lacked knowledge of practical church management. A physician is required to serve an internship before entering his profession; in like manner, a young preacher should have had supervised field work before assuming a pastorate. Through the plan of having students serve as assistants in rural churches dur-

ing the summer vacations the School of Religion is endeavoring to furnish practical pastoral experience for its graduates.

President Few revealed a knowledge of the history of theological education when he expressed the hope that the School of Religion would always be committed to the active tasks of practical Christianity. He recognized the danger of having a theological seminary offer a type of theoretical training which has little or no relation to the problems of the average citizen. It is much easier to diagnose the ills of the world than it is to offer a remedy. The task becomes even more difficult when the effort is made to apply the prescription. To solve social and economic problems in the classroom presents fewer difficulties than to face the same issues in a local church or a community. It is much easier to furnish a theoretical explanation of how to save the world in general than it is to bring salvation in a definite manner to any particular small area of the world. For fifteen years the *Bulletin of the School of Religion* has carried this sentence: "Still it must be kept clear that the minister in charge of a church, who is placed before the people to preach the Gospel of Christ, is the center and key to the whole problem of Christian work in the church." It is expected that the graduates of the School of Religion shall be prophets of a new day; but it is hoped that their prophetic function will not be so general in nature that it will fail to have a definite relation to the problems and tasks of a local church and area.

It is, of course, a trite statement to say that Christianity and civilization are challenged today by stupendous forces. In an hour like this does a theological seminary have a message of hope for its students and constituency? The answer must be in the affirmative; for in the life and teachings of Jesus of Nazareth there is a philosophy of life which, if adopted by enough people, will produce the long sought Utopia. The tragedy is that there is always the subtle temptation to waste valuable time and energy in the discussion of minor aspects of the Christian program instead of stressing the major principles which have been verified by nineteen hundred years of church history. With the world facing impending chaos Christian ministers and laymen expect more from a theological school than activity in a modernist-fundamentalist controversy; or arguments concerning the relative merits of evangelism and religious education; or contention over the supposed differences between the social gospel and individual salvation; or excitement over the superficial religious issues that seem to arise in each decade.

There should be in the School of Religion of Duke University the spirit of Christian love and brotherhood that will cause all members of the School to live above the small and petty features of daily living. President John C. Kilgo always considered the following statement made by a prominent citizen of North Carolina as one of the greatest tributes ever paid to Trinity College: "It has been my observation that one of the chief distinctions of Trinity men is that they are not the stuff out of which you make demagogues." Let us hope that this tribute can always be applied to the graduates of the School of Religion. Our alumni should be Christian statesman, not demagogues.

In the producing of Christian statesmen the faculty members of a theological school have a solemn and sacred obligation to exemplify the basic Christian principles. For the past thirteen years our School has been fortunate in having, in Dean Elbert Russell, a leader who has stood the test of a Christian gentleman. The Golden Rule has had more than a theoretical meaning in the life of Elbert Russell, and the truth of this statement is attested by the six hundred alumni of the School of Religion. Among the traditions of the School of Religion there will always remain that personal contribution of Elbert Russell, namely, that Christianity is not merely a theory, but that it can be exemplified in daily life. Faculty members, students and alumni are happy that Dr. Russell will remain with the School of Religion as Dean Emeritus, professor of Biblical Literature, and one of the stated preachers to the University.

PAUL NEFF GARBER.

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### **EDENTON STREET METHODIST CHURCH GIVES SCHOLARSHIP TO SCHOOL OF RELIGION**

By action of the Board of Stewards of Edenton Street Methodist Church of Raleigh, North Carolina, another scholarship has been given to the School of Religion. By this gift a student will be granted financial assistance to the amount of \$400 during the academic session. The holder of the scholarship must be a candidate for the degree of Bachelor of Divinity.

Edenton Street Church is the largest Methodist Church in the North Carolina Conference, having a membership of 2,923. Dr. John C. Glenn is the pastor. The junior preacher is the Reverend J. H. Overton, Class of 1939.

Edenton Street Church has always been closely related to Trinity College and Duke University. Mr. Joseph G. Brown, who was



for many years chairman of the Board of Trustees of Trinity College and Duke University, was a member of this church. Mr. N. Edward Edgerton, chairman of the Edgerton Scholarship Campaign for the School of Religion, is a member of the Board of Stewards of Edenton Street Church.

Mr. H. A. Dupree, chairman of the Board of Stewards and Mr. B. T. Ferguson, chairman of the Finance Committee, enthusiastically endorsed the granting of the scholarship. The members of the Special Committee on the scholarship were Mr. C. A. Dillon, Dr. H. O. Lineberger, and Mr. P. D. Snipes.

The faculty of the School of Religion is grateful to the pastors, the stewards and the membership of Edenton Street Church for this scholarship. It will make possible the education each year of another theological student. This action also is an evidence of the interest of Methodist laymen in assisting in the training of their future preachers.

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### IN RE MISSIONS

The School of Religion of Duke University is especially proud of the success which has been achieved by its graduates in the field of foreign missions. The management of the BULLETIN had planned to have a report from the missionary activities of some of its men in the present issue of the BULLETIN. To this end two of its outstanding representatives in the foreign field had been contacted and reports secured from them on their work. A lengthy article concerning these men and the nature of their work in the foreign fields had been contemplated for this issue of the BULLETIN. Important changes in the administration of both Duke University and the Duke School of Religion necessitated a change of plans, since a great deal of the current issue of the BULLETIN must be given over to a statement as to the changes in personnel and messages from the officials concerned. It is, therefore, impossible to publish the articles which were so kindly contributed. These will be kept, however, until the following issue of the BULLETIN, and will be given due place there.

The alumni who were so kind as to furnish the articles requested were: the Reverend Charles W. Clay, of Brazil, and the Reverend W. Ferrell Pledger, of India. Both of these men have been remarkably successful in their fields, and their reports are full of interest. Mr. Clay has been in Brazil for several years teaching at Granberry Institute, helping in the Department of Religious Education in the Methodist Seminary at Juiz de Fora, Minas,

Brazil. He has also been a pastor, Conference Secretary for the Board of Christian Education, Conference Secretary for the Board of Social Action, and has in addition to these tasks found time to write leaflets, booklets, posters and plays. He is now in America for a year's furlough and is at present located in Durham.

Mr. Pledger is located at Godhra, Panch Mahals, India. He has sent a most interesting account of his work, which has included both teaching and preaching. He has been principal of a Methodist boys' high school in Baroda, in addition to doing other work incident to a missionary's vocation. The accounts of the work of these two men are thrilling and romantic in their nature in such a way as to cause one to wonder why more ministers do not select the foreign field as a place in which to do their life's work.

H. E. SPENCE.

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### DUKE SUMMER INSTITUTES

The Duke Institutes, composed of the North Carolina Pastors' School and the Rural Church Institute and Bible Conference, have come to be a tradition of long standing. The session of the Institutes this year will be held at Duke University, June 2-7. The program of courses, instructors, and speakers that has been arranged for the 1941 session should attract rather wide attention.

Dr. and Mrs. Clarence Dickinson of Columbia University, ministers of worship in the Brick Presbyterian Church in New York City, will offer a course in "Worship." Dr. Dickinson will give an organ recital one evening during the week and he will have two or three conferences with persons who are more technically interested in religious music. Dr. Oscar T. Olson, Methodist minister of Cleveland, Ohio, will offer a course on "The Pastor and His Task." Dr. C. E. Forlines, President of Westminster Theological Seminary, will give a course on "Christian Doctrine of God." Dr. W. A. Smart, professor in the Candler School of Theology, will offer a course in "Apocalyptic Literature and Movements."

Dr. James Moffatt of Union Theological Seminary will offer a course in the "Gospel of John." Dr. Arthur Hewitt, author and rural minister of Vermont, will give a course on "Rural Pastoral Theology." Dr. Rollin H. Walker, professor of Bible in Ohio Wesleyan University, will offer a course on "The Teachings of Paul." Mrs. W. G. Cram, of New York City, will give a course on "Christians and the World Order." Dr. E. D. Staples, Educational Secretary at Nashville, will give a course on "Working with

Youth." Miss Elizabeth Oliver, of Salisbury, North Carolina, will offer a course on "The Church and the Children."

The daily morning worship services will be conducted by Professor H. E. Spence, and the speaker for each morning will be Bishop Clare Purcell. The subjects outlined for the various meetings are:

1. Learning to Worship God.
2. Learning to Cherish the Church.
3. Learning to Honor Humanity.
4. Learning to Love the Law.
5. Learning to Follow Divine Guidance.

Some of the men listed as instructors will deliver addresses at the public assemblies. In addition to these, Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, and Dr. Bernard C. Clausen, Baptist minister in Pittsburgh, Pennsylvania, will be among the speakers.

A nominal registration fee of one dollar is all the charge that is made for attending these Institutes and the University provides meals at a very reasonable rate.

The number of inquiries in regard to this summer's Institutes is larger than usual. Further inquiries may be directed to Dr. J. M. Ormond, dean of the Pastor's School.

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## THE JUNALUSKA SCHOOL OF RELIGION

The fourteenth session of the Junaluska School of Religion will be held at Lake Junaluska, July 21-August 30, 1941. This School is a joint enterprise under the direction of the School of Religion of Duke University, the Board of Education and the Board of Missions and Church Extension of the Methodist Church. It was established in 1928 to provide an opportunity during the summer months for religious workers and students to secure at the seat of one of the Church-wide assemblies courses of study which could be credited on undergraduate and graduate degrees.

During the past thirteen years students have been enrolled from the following groups: pastors, employed officers of Annual Conference Boards; officers of General Boards of the Church; professors of Religions Education and Bible in church-related colleges and universities; persons accredited as instructors in Training Schools; individuals desiring courses which would count on the Bachelor of Arts degree; graduate and theological students desiring courses to be credited on the Bachelor of Divinity degree.



The Junaluska School of Religion offers an unusual opportunity to pastors and directors of religious education who desire courses in line with the work they are doing, which will keep them abreast of the currents of thought in the religious world of today, and which will at the same time give them credit on college, university and seminary degrees.

The credits secured for work done will be Duke University credits and will count on the Bachelor of Arts and Bachelor of Divinity degrees. These credits may, of course, be transferred to other colleges, universities, and theological schools in the same way that such transfer of credit is usually made.

The faculty will consist of Professors Paul N. Garber, K. W. Clark, and Albert C. Outler from the School of Religion; Professor D. M. Maynard of Scarritt College; Dr. H. N. Beimfohr, Director of the Wesley Foundation, Southern California-Arizona Conference; Dr. Elmer T. Clark, editor of *World Outlook*; and Dean J. K. Benton of Vanderbilt University. Courses will be offered in New Testament, Historical Theology, Church History, Religious Education, Missions, and Philosophy of Religion.

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### NOTICE, ALUMNI

Dear Fellow-Alumni:

Please mark Thursday, June 5, on your engagement book as an important date. That is the time of the annual banquet of the School of Religion Alumni Association.

The Executive Council of the Association met at Duke on April 10, and decided on this date, which is the Thursday of the week of the North Carolina Pastors' School. The speaker chosen is Dr. Hersey E. Spence, B.D. '26. Enough said! Dr. Spence never fails to bring a message that interests, amuses, and inspires his hearers. We are fortunate to have him as a fellow-alumnus, and to have him consent to speak at our banquet.

We plan to have the banquet served for the popular price of fifty cents. It is to be at 6:00 P.M. in the Duke Union. You will receive a letter in May calling your attention again to the banquet. Plan now to attend, and when you get the letter, write at once to the executive secretary, T. M. Vick, Jr., telling him you will be present.

May I urge you to make a special effort to attend the banquet? It will provide a great opportunity for renewing old friendships, facing new problems intelligently, and cultivating some of our

most precious fellowships and associations. I shall hope to see you on June 5.

Sincerely yours,

C. C. HERBERT, JR.

*President, Alumni Association.*

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### DR. CLARK'S NEW BOOK

The University of Chicago Press has brought out by planographic process Dr. Kenneth W. Clark's book, *Eight American Praxapostoloi*. This work makes available a collated text of all the manuscripts of Acts and the Epistles known to be in American collections, including one new manuscript of much textual significance. Dr. Clark has been engaged in work on this book for the past ten years. In addition to the collated text, the book includes eight plates giving a sample page from each of the manuscripts.

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### STUDENT ACTIVITIES—SECOND SEMESTER

Student activities of the second semester have been featured by several outstanding forums. The first of these was led by Dr. Henry Nelson Wieman of the University of Chicago who spoke in York Chapel at the noon hour and in the Social Room at night. Sponsored by the Polity Club and the School of Religion, Kirby Page gave two lectures and led discussion on the campus on February 12. His subjects were: "How Can We Defend American Democracy?" and "Christianity's Answer to Totalitarianism."

Worthy of special mention is the contribution made to student thinking by Dr. Louis Finkelstein, President of the Jewish Theological Seminary of America. Appearing on February 18, Dr. Finkelstein spoke twice on "The Pharisees," and at a third session gave his interpretation of world conditions.

Two forums of a different nature included one led by Dr. Albert C. Outler, of the School of Religion Faculty, on "Ministerial Ethics," and one led by Dr. A. Heninburg, head of the Department of Education at North Carolina College for Negroes, on the relation of the minister to race relations. The two final forums of the semester were led by Mr. James F. Barrett of the American Federation of Labor, who spoke on "The Minister and Labor Problems," and Dr. A. W. Palmer of the Chicago Theological Seminary.

Dean Thomas W. Graham of Oberlin College visited the School in April and spoke on the world conditions as he interpreted them in light of his recent trip around the world. In his address Dean Graham made a plea for world-wide Christian brotherhood.

Dr. Reinhold Niebuhr of Union Theological Seminary was honor guest at a faculty-student breakfast on April 6. Dr. Niebuhr led an informal discussion on the place of the Church in the world crisis.

Of particular interest to all seminary students was the annual Inter-Seminary Conference for the Southeastern Region, which met in Lexington, Kentucky, March 26-28. Paul Carruth led a Duke delegation of eight men to the Conference, which was featured by platform addresses by Dr. R. H. Edwin Espy, Executive Secretary of the Student Volunteer Movement.

The Duke Endowment Association, of which Mr. C. Ralph Arthur is president, sponsored a Recreation Institute for the benefit of the men who will direct play in conjunction with their summer church work in North Carolina. The Institute was held in a series of Saturday evening sessions extending over a period of several weeks. Of similar nature was a Vacation Church School Institute led by Miss Alma Cade and Miss Elizabeth Oliver, Directors of Children's Work in the North Carolina Conference and the Western North Carolina Conference respectively. The Institute was featured by an exhibit of materials and by a demonstration of techniques for the direction of Daily Vacation Church Schools.

The School of Religion men participated in the University's cycle of pre-Easter services and assisted in administering the Holy Communion on Maundy Thursday evening. The same day an appropriate service was held in York Chapel at the noon hour. At that time a one-act play entitled "Barabbas" was presented under the direction of Dr. H. E. Spence.

Dean Elbert Russell, Dr. Gilbert T. Rowe and Dr. Ray C. Petry have led devotional and discussion groups each week throughout the term. In April these groups devoted themselves largely to preparation for the Spring Spiritual Life Retreat. The Retreat was held April 20-22 and was led by Dr. W. A. Smart of the Candler School of Theology of Emory University. Dr. Smart made five platform addresses and led an open forum discussion.

Members of the student body made a creditable showing in the intramural athletic program of the University. Divisional

championships were won in basketball and volley ball and full teams were entered in softball, hand ball, tennis and other sports.

The annual School of Religion Banquet was held May 2, at the Washington Duke Hotel. Bishop Edwin Holt Hughes was the speaker for the occasion.

DANA DAWSON, JR.

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### FACULTY ACTIVITIES

DR. HARVIE BRANSCOMB delivered the Shaffer Lectures at Yale University February 24-27. His subjects were: "Realized Eschatology—the Thesis and Its Difficulties"; "The Jewish Idea of the Reign"; "The Origin of the Conception of the Church as the Kingdom of God"; and "The Union of Eschatology and Ethics." He also delivered two lectures at Wellesley College on the general subject "Dominant Ideas in Early Christian Thought."

DR. JAMES CANNON, III, while on sabbatical leave this semester, has spent most of his time at International House, New York City, and has worked in various libraries there and at New Haven and Boston. He preached during the semester at Main Street Methodist Church, Gastonia, N. C., Johnson Memorial Methodist Church, Huntington, W. Va., West Market Street Methodist Church, Greensboro, N. C., and the Presbyterian Church at Chapel Hill. Dr. Cannon represented the Duke Chapter of Phi Beta Kappa at the national Phi Beta Kappa dinner in New York on February 18.

DR. KENNETH W. CLARK taught the course, "The Fourth Gospel," at the Lynchburg Christian Workers' School, February 9-14; "The Teachings of Jesus" at the Charlotte Christian Workers' School, February 23-28; and "The Teachings of Jesus" at the Greensboro Christian Workers' School, March 16-21. He preached at Memorial Methodist Church, Lynchburg, on February 9, 1941, and at West Market Street Methodist Church, Greensboro, on March 16, 1941. His book, *Eight American Praxapostoloi*, was published on January 21, 1941. Two articles were published in the *Biblical Recorder*, February 26 and March 5, Series: "What Do We Know About the Bible?" and Parts VI-VII, "The Quest for the Original Text."

DR. HOMER H. DUBS went to Chicago for the meetings of the American Oriental Society on April 15 to 17, where he read a paper entitled "The Time and Circumstances of the Philosopher Lao-dz."

DR. PAUL N. GARBER attended the meeting of the executive

committee of the Board of Publication of the Methodist Church, Nashville, Tennessee, January 27-28 and Richmond, Virginia, April 29-30. He attended the meeting of the Commission on the Course of Study of the Methodist Church, Washington, D. C., February 28. He participated in Methodist training schools in Greensboro, N. C., March 16-21 and Marion, S. C., March 23-28. On February 18-21 he delivered the Thirfield Lectures at Gammon Theological Seminary, Atlanta, Ga., on the general subject "The Methodist Tradition." He delivered an address at Edenton Street Methodist Church, Raleigh, N. C., during the annual Laymen's Week Program on March 4. On April 1 he spoke at the annual banquet of the young adult division at Love's Chapel, Walkertown, N. C. On April 8 he delivered an address before the Methodist laymen of the Athens-Elberton District, Athens, Ga. Dr. Garber's address before the College of Preachers of the Methodist Church at Evanston, Illinois, December 31 on the subject "Theological Education in the Methodist Episcopal Church, South" has been published in the symposium *The Church of Today and Tomorrow*.

DR. HORNELL HART delivered a series of lectures at the University of Michigan and at Detroit, January 10 to 22; he conducted Religious Emphasis Week-end at Wesleyan University, Middletown, Conn., February 22 to 25; he gave a series of lectures in the Leadership Course for the Presbyterian churches of Durham, February 16 to 20; and made an address at the Young Peoples Inspirational Conference, Dilworth Methodist Church, Charlotte, N. C., March 9. Dr. Hart gave a series of addresses and held discussion groups at conferences on family life in Columbus, and in Toledo, Ohio, March 25 to 28.

DR. FRANK S. HICKMAN made a trip to Lexington, Ky., where he read a paper on March 27 before the Southeastern Regional Conference of the American Association of Theological Schools. The paper was entitled "Specialized Training in the Seminary Program."

PROFESSOR H. E. MYERS preached at Jonesboro on Easter Sunday, April 13.

DR. J. M. ORMOND taught a course in the Epworth Training School at Trinity Church, Durham, February 23-28, and spoke on "Race Relations" to the student body at Louisburg College, March 14. On March 30 he preached at Graniteville, S. C.

DR. ALBERT C. OUTLER spoke at the Vesper Service at Bennett College, Greensboro, N. C., January 12. He gave an address, "The Dilemma of Protestantism," at the Annual Convocation of



the North Carolina Council of Churches, High Point, N. C., January 16. He was keynote speaker at the Methodist State Student Conference at Copiah-Lincoln Junior College, Wesson, Mississippi, February 13-16. He gave three addresses at the Young Men's Conference of the Carolinas, High Point, N. C., March 15-16. Dr. Outler also gave an address at the Alamance County Schoolmen's Club, Elon College, N. C., on April 9; preached at the First Baptist Church, Wendell, N. C., April 13; and preached at the District Conference of the New Bern District, at Asbury Church on the Dover Charge, April 17.

DR. RAY C. PETRY spoke to the Parent-Teachers' Association of Watts Street School, Durham, North Carolina, on February 19. He delivered the noon-day addresses at the North Carolina Conference of the Woman's Society of Christian Service, at the Rocky Mount Methodist Church on March 26 and 27.

DR. GILBERT T. ROWE attended a conference composed of Bishop Purcell, district superintendents, educational secretaries, and college presidents and representatives at Sunny Acres, February 3-4, and opened a discussion with an address on "Religion in Church-related Colleges and Universities." He taught a course on "The Spirit and Genius of Methodism" in a training school at Newton, N. C., March 23-28. He made an address at the High Point District Missionary Institute, at Asheboro, March 31, on "Christian Missions in Relation to World Problems."

DR. ELBERT RUSSELL conducted a course on "High Lights of the New Testament" for the Epworth Training School at Trinity Church, Durham, February 24-27, addressed the Greensboro Rotary Club, Monday, March 10, on "Tendencies Toward Religious Unity in the World Today," and preached at the Presbyterian Church, Chapel Hill, March 16. Dr. Russell spoke at the Church Supper and Monthly Meeting of High Point Friends, Wednesday, March 19, on "Individual Responsibility for Social Action." He lectured at Providence Friends Meeting near Philadelphia, March 23, on "Christian Living in a Pagan World." He also spoke at a noon Lenten service at South Twelfth Street Meetinghouse, Philadelphia, Wednesday, March 26, and preached morning and evening at Hampton Institute, April 6.

DR. H. SHELTON SMITH served as Chairman of the Program Committee of the North Carolina Council of Churches held at High Point, North Carolina, January 16-18, 1941. At the annual meeting of the International Council of Religious Education held at Chicago, February 5-10, 1941, Professor Smith was re-elected as Chairman of the Professors' Advisory Section of the Council.

At the mid-year Retreat of the Eastern North Carolina Conference of the Congregational-Christian Church held at Youngsville, North Carolina, March 19, 1941, Professor Smith gave an address on "The Church in the Present World Crisis." At a meeting of the Institute of Religious Education of the Lexington Presbytery of the Presbyterian Church held at Staunton, Virginia, March 25-26, 1941, Professor Smith delivered three addresses on the following subjects: "The Dilemma of the Church," "The Church as Christian Community," and "The Church and the New Leviathan."

DR. H. E. SPENCE has taught in two schools for Christian workers during the recent weeks. One of these was the Rowan County Training School, held at Salisbury, N. C. The other was held at Spindale, N. C., for the Rutherford County group. The subject in both schools was "The Teachings of Jesus." Among other activities listed by Dr. Spence appear the following: An address before a group at the Interchurch Conference at High Point on the subject: "Drama in Religious Education"; a similar address before the Woman's Club in Raleigh, N. C.; a talk to the Kiwanis Club of Forest City, N. C.; an address at the dedication of the Allensville Church; an address before the Woman's Symposium held at Duke on the subject: "Religion as a Basic Need"; an address before the convention of the Woodmen of the World, held in Durham. Dr. Spence also produced a radio play over Station WDNC during Easter week. His Rhapsody of Redemption was presented as a part of the Choral Communion Service on Maundy Thursday in the Duke Chapel.

DR. W. F. STINESPRING read a paper entitled "Some Old Testament Passages Neglected by the Translators" before the American Oriental Society meeting in Chicago at the Oriental Institute of the University of Chicago, Chicago, Illinois, on April 15.



## NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

*Christianity: An Inquiry into Its Nature and Truth.* Harris Franklin Rall. New York: Charles Scribner's Sons, 1941. 379 pp. \$2.50.

A great book, meriting the Bross prize of \$15,000. Written in clear style, it candidly faces all the difficult questions agitating theologians at the present time and offers reasonable solutions based upon the Bible and Christian experience. Recommended heartily as a book to be carefully read and given a permanent place in the preacher's library.—G. T. R.

*A Short History of Christianity.* Archibald G. Baker, Editor. Chicago: The University of Chicago Press, 1940. 279 pp. \$2.00.

This book, which was produced in collaboration by members of the University of Chicago Divinity School faculty, presents the essentials of Christian history in readable, well-organized form. It is a clear, scholarly account of the "continuing church" designed to meet the needs of average readers, beginning students, and church study classes.—R. C. P.

*A History of Church History: Studies of Some Historians of the Christian Church.* Frederick John Foakes-Jackson. Cambridge: W. Heffer and Sons, Ltd., 1939. 184 pp. 7s 6d.

The Christian historians studied in these useful essays include Eusebius of Caesarea, Socrates, Sozomen, Theodore, Gregory of Tours, and the Venerable Bede. Chapters on the princess-historian Anna Comnena and on Gibbons' famed *Decline and Fall* are likewise highly informing.—R. C. P.

*Christian Pacifism Re-examined.* Cecil John Cadoux. Oxford: Basil Blackwell, 1940. 245 pp. 12s 6d.

Dr. Cadoux wrote his book just as war was claiming the world again. His presentation, against such a background, of the Christian pacifist's position as he saw it is deserving of careful consideration by men of all positions.—R. C. P.

*Science, Philosophy and Religion: A Symposium.* New York: The Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, Inc., 1941. viii + 443 pp. \$2.00.

The organization of this significant Conference and the publication of its first volume were largely due to the efforts of Mr. Van Wyck Brooks, of literary fame, and President Louis Finkelstein, of the Jewish Theological Seminary of America. There is danger that the scientist in his laboratory dealing with material objects, and the philosopher-religionist in his study dealing with mental concepts may go each his own way, and like East and West, "never the twain shall meet." But, again like East and West, they cannot avoid meeting in the storm and stress of the modern world; this volume explores, in a fascinating and helpful way, the common ground on which the meeting can take place.—W. F. S.

*Our Bible and the Ancient Manuscripts.* Sir Frederic Kenyon. New York: Harper and Brothers, 1940. xii + 266 pp. \$3.00.

This is the fourth edition of a famous work first issued in 1895. It is an admirable survey of the various versions of our Bible, including English versions. The story here told is a fascinating one, and very necessary for the understanding of what lies back of the Bible we have today.—W. F. S.

*The Bible and Archaeology.* Sir Frederic Kenyon. New York: Harper and Brothers, 1940. 310 pp. \$3.00.

Kenyon is an expert on manuscripts rather than an excavator. Hence manuscripts play a large part in his conception of "archaeology," and some of the material in this book duplicates sections of *Our Bible and the Ancient Manuscripts*. Nevertheless, there is much good reporting of excavations in *The Bible and Archaeology*, likewise some excellent illustrations.—W. F. S.

*The Nature and Destiny of Man.* Reinhold Niebuhr. New York: Charles Scribner's Sons, 1941. 306 pp. \$2.75.

The first volume of Niebuhr's Gifford Lectures and one which firmly establishes him in the front rank of contemporary Christian theologians. Critical of "liberalism," pungent and stimulating, this book undertakes to analyse human nature and to account for human sin and human goodness as well. *Time* rightly calls it "the religious book-of-the-year."—A. C. O.

*What is Christianity?* Charles Clayton Morrison. Chicago: Willett, Clark and Company, 1940. 324 pp. \$3.00.

This book is provoking very significant discussion throughout American Protestantism and probably will continue to do so for some time to come. The central problem of Christianity is the nature and significance of the Church and Morrison is here arguing for an ecumenical, "catholic" interpretation of Christian community. In the light of prevailing Protestant views, this book proposes a "reconstruction of Christian thought and action." A book to be argued over, but not ignored.—A. C. O.

*Anno Domini.* Kenneth Scott Latourette. New York: Harper & Brothers, 1940. 248 pp. \$2.50.

An admirable one-volume survey of "the influence of Jesus on the quality of life in the twenty centuries since his death." It is, in effect, a condensation and summary of Professor Latourette's *magnum opus*, *A History of the Expansion of Christianity* (four volumes of which have now appeared). For those unlikely to read the larger work, this will prove a very useful review of the fortunes and fruits of Christianity in world-culture.—A. C. O.

*The Church of Our Fathers.* Roland H. Bainton. New York: Charles Scribner's Sons, 1941. 248 pp. \$2.50.

Whoever heard of an interesting church history? Well, here is one, written by a great historian originally for his own children, but which can also be recommended for almost everybody, including ministers and theologs. A simple, deft style conceals Bainton's formidable scholarship and the numerous line-drawings make the book a delight to own and to read. It should be an ideal book for young people's conferences and study groups.—A. C. O.

*Corn Bread and Creek Water.* Charles Morrow Wilson. New York: Henry Holt & Company, 1940. 309 pp. \$2.50.

Dr. Wilson is a prolific writer and this recent book is likely to evoke widespread interest. He has divided his subject into three parts: first,

"Anatomy of Rural Poverty"; second, "The Poor We Have With Us"; and third, "Doing Something About It." It is full of information and cannot fail to interest all who are concerned with rural life.—J. M. O.

*Sharecroppers All*. Arthur Raper and Ira De A. Reid. Chapel Hill: The University of North Carolina Press, 1941. 281 pp. \$3.00.

The authors have revealed their familiarity with the economically underprivileged peoples of the South. "Sharecroppers All" is a term used to include not only landless farmers, but tenants in the city both white and black.—J. M. O.

*Can Religious Education Be Christian?* Harrison S. Elliott. New York: The Macmillan Company, 1940. 338 pp. \$2.50.

An examination of the conflicts between the educational point of view and method in the work of the church and the traditional methods of preaching, worship, evangelism and Bible teaching. These conflicts are viewed in the light of historical evidence, the experience of great leaders and a scientific study of human nature. A fair treatment given to all points of view with the conclusion leaning strongly to the educational side. Scholarly, stimulating, informing.—H. E. S.

*The Educational Work of the Church*. Nevin C. Harner. New York: The Abingdon Press, 1939. 257 pp. \$1.25.

One of the most valuable books yet published from the standpoint of the pastor. Dr. Harner deals with the educational work of the church from the standpoint of the pastor, in the fields of theory and yet in the light of the needs of the local church. All essential phases of religious education are dealt with clearly and helpfully. Should be in every pastor's library.—H. E. S.

*The Church and a Christian Society*. Wade Crawford Barclay. New York: The Abingdon Press, 1939. 417 pp. \$3.50.

The most comprehensive, pretentious and important work from the pen of this versatile and capable writer. A sane and thorough exposition of the part the church has to play in a field of central importance. Its comprehensiveness will discourage the average reader but he who has patience and perseverance to make a thorough study of this great work will be amply repaid for his trouble.—H. E. S.

*The Man Jesus Christ*. John Knox. Chicago: Willett, Clark and Company, 1941. 100 pp. \$1.00.

A character sketch of Jesus. Dr. Knox's thesis is that the memory of the man Jesus belongs intimately and essentially to the life of the early church, and that to deny the validity of this recollection is to strike at the church's roots.—H. B.

## THE DUKE SCHOOL OF RELIGION FACULTY

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DUKE UNIVERSITY  
DURHAM, N. C.

## THE DUKE DIVINITY SCHOOL BULLETIN

This publication is issued by the faculty of the Divinity School of Duke University through a committee composed of Professors Cannon, Spence, and Hickman of the Faculty; Reverend C. Wade Goldston of the Divinity School Alumni Association; and Mr. Joe Caldwell, representing the students of the Divinity School.

Correspondence should be addressed to Dr. James Cannon, III, Editor, *The Duke Divinity School Bulletin*, Box 4923, Duke Station, Durham, N. C.

### NOTIFY CHANGES OF ADDRESS

The *Bulletin* is sent without charge to those who desire it. The only requirement is that you keep us advised of changes in your address. In the ministry addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

The permanent mailing list is supposed to include all alumni of the Divinity School of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

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# THE DUKE DIVINITY SCHOOL BULLETIN

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VOLUME VI

NOVEMBER, 1941

NUMBER 3

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## INSTALLATION OF DEAN GARBER

Doctor Paul Neff Garber was installed as third dean of the Divinity School of Duke University on Monday, September 22, 1941. The exercises were simple but impressive and constituted the formal opening of the sixteenth year of the school. The administrative staffs of the University and of its several colleges and schools joined with the faculty and students of the Divinity School in making a successful occasion.

Dean Emeritus Elbert Russell presided. After the opening hymn, number 381 in the Methodist Hymnal, Reverend A. J. Hobbs, district superintendent of the Durham District of the Methodist Church, made the invocation. Special music was rendered by Mrs. J. Foster Barnes. Dr. Russell then read greetings from a large number of institutions and individuals. These are summarized and listed elsewhere. President Robert Lee Flowers made a brief address and formally inducted Dr. Garber into the office of dean of the Divinity School. Dean Garber responded felicitously.

A hymn, composed especially for the occasion by Dr. Kenneth W. Clark of the Divinity School Faculty, was sung, and the benediction was delivered by Bishop James Cannon, Jr., of the Methodist Church.

## STATEMENT BY PRESIDENT FLOWERS

Union Institute, the forerunner of Trinity College and Duke University, was founded by Quakers and Methodists in Randolph

County, North Carolina, in 1838. From the beginning there was a close relationship between the educational and religious forces in the support of the institution. This union of religion and education has always characterized the program of the educational institution now known as Duke University. The motto of Trinity College, which appears on the seal of Duke University significantly is "Eruditio et Religio."

Many contributions were made by Trinity College to the betterment of ministerial training prior to the organization of the Divinity School in 1926. Since 1838 hundreds of our graduates have entered the Christian ministry. In 1895 the Avera School of Biblical Literature, an undergraduate department, was organized at Trinity College. This was the first distinct department of instruction in Biblical subjects introduced into the curriculum of a Southern college.

The influence of the Methodist circuit riders upon Washington Duke caused him and his children always to hold the Christian ministry in high esteem, and they often expressed a desire that the church should have adequately trained leaders. In his deed of indenture James B. Duke directed that Duke University give attention to the training of preachers; and the Divinity School, of graduate level, was the first new unit organized in Duke University. In addition to the course of study leading to the degree of Bachelor of Divinity, the facilities of the University make possible further graduate study and research in religion leading to the degree of Doctor of Philosophy. Duke University is rapidly becoming a graduate research center comparable to the great Eastern and Western universities.

Dr. Russell has made reference to the interdenominational aspect of the Divinity School, and I desire to lay stress upon that feature of the school. Duke University has always enjoyed a close relationship to the Methodist Church, but it has never been sectarian. The union of Quakers and Methodists that one hundred years ago founded Union Institute is symbolic of the catholic spirit which has always dominated our institution.

This interdenominational aspect is a distinguishing characteristic of our Divinity School. Six denominations are represented in the faculty, and students have come to us from fourteen different churches. In your pews you will find the Book of Common Prayer, a donation of a bishop and a layman of the Protestant Episcopal Church. The Duke University Church, which worships in the University Chapel, is an interdenominational church. On its governing board are representatives from nearly all of the

larger denominations. A number of churches have student workers on our campus, and we extend a hearty welcome to similar leaders from the other denominations. Members of the faculty of the Divinity School hold places of leadership in ecumenical movements, and it is our hope that the Divinity School may be a vital force in hastening the day when the prayer of our Saviour "that they all may be one" shall be fulfilled.

During the past thirteen years the Divinity School has been exceedingly fortunate in having the leadership of Dr. Elbert Russell. He has made a lasting contribution to the institution and its constituency. It was with sincere regret that the Board of Trustees received his resignation as dean. We are happy that Dr. Russell will remain with the Divinity School as dean emeritus, professor of Biblical Literature, and one of the stated preachers to the University. It has been truly said of Dr. Russell that he is a leader who has successfully stood the test of the Christian gentleman: the Golden Rule has had more than a theoretical meaning in his life.

At the meeting of the Board of Trustees on January 29, 1941, when the resignation of Dr. Russell was tendered and accepted, the Board of Trustees by a unanimous vote elected Dr. Paul Neff Garber to succeed Dr. Russell as dean. This immediate and unanimous action on the part of the Board of Trustees bespeaks the faith of the members in Dean Garber. During the past fifteen years he has served as professor of Church History and registrar of the Divinity School and has been closely connected with all phases of the life of the institution. His scholarship is attested by a steadily growing list of publications, and he has become a recognized leader in his own denomination.

Dean Garber, you have heard Dr. Russell summarize the greetings which have come to you and the Divinity School of Duke University from sister theological schools, from college executives, from leaders of the various denominations, from alumni, faculty members, and students. I congratulate you and the Divinity School on having so many personal and official friends. I wish to add to their felicitations my own personal good wishes, and to assure you that you have the support and best wishes of the administration and the Board of Trustees of Duke University. In conclusion, I wish to express the hope that your administration will be of such a character as to tend to fulfill the words of the former chairman of the Board of Trustees, Mr. Joseph G. Brown, spoken when the Divinity School was organized in 1926, namely, that the Divinity School "may be able

to build up strong men—men of the highest ideals, men, fixed in their faith, consecrated in their lives, ready and fully prepared, as they go out from this university, to preach to all peoples the Christ of the Gospel.”

STATEMENT BY DEAN GARBER

President Flowers, I appreciate your kind words and your reference to the statements concerning this occasion made by the faculty, the alumni, the students and the friends of the Divinity School of Duke University. I wish to endorse and emphasize on my own account your high tribute to Dean Emeritus Elbert Russell. In the producing of Christian leaders, faculty members of the theological schools have a solemn and sacred obligation to exemplify in their own lives the basic Christian principles. Among the traditions of the Divinity School there will always remain the most distinguished personal contribution of Dr. Russell, namely, that Christianity is not merely a theory, but that it can be exemplified in daily living. I know that my own life has been made richer and my religious experiences deepened by daily contacts with this Christian gentleman.

On behalf of the Divinity School I wish to express our deep appreciation of the continued support given us by the administration and the Board of Trustees. We are grateful to be a part of Duke University. Our physical environment with a beautiful chapel on one side and a great library on the other is conducive both to worship and to study. We appreciate, too, the close relationship existing between the Divinity School and the Duke Foundation, whereby the majority of our students serve during the summer vacations in the rural churches of North Carolina.

You have made it possible to bring together on this campus an outstanding faculty of scholars in the field of religion. I question whether there is another theological school in America with a superior faculty group. In addition to our own faculty, we are grateful to have the cooperation of distinguished scholars in related fields of the University. For fifteen years worthy students have come to our Divinity School from more than one hundred colleges and universities, and today six hundred alumni are serving in some field of religious activity. We confidently believe that our faculty, our students, and our alumni are a credit to Duke University.

I realize that the Divinity School and all other theological schools face many difficult problems in a day when Christianity, and even civilization, are challenged by stupendous forces of

evil. Time does not now permit a detailed discussion of how the Divinity School can make its contribution; but I wish to state that it will be the purpose of the present administration to stress in theological education the principles that have always been basic in the life of Union Institute, Normal College, Trinity College, and Duke University during the past century. These characteristics I conceive to be the following: first, a sincere belief in the principles of tolerance and academic freedom in the search of truth; second, the upholding of high academic standards; third, the refusal to play the role of the demagogue in order to win ephemeral praise by catering to temporary views and prejudices; and fourth, the firm conviction that religion and education must work in full cooperation in the common task of making this world a better place in which to live. The Divinity School joins with all other divisions and departments of Duke University in the upholding of these traditions made sacred during the one hundred and three years of our corporate history.

#### FRIENDLY GREETINGS

Messages addressed to Dean Garber from the following religious and educational associations were read by Dr. Russell. The large number of messages from individuals and educational institutions makes it impossible to print them, but all are summarized by name and gratefully acknowledged:

#### ASSOCIATION OF THEOLOGICAL SCHOOLS

I have learned that you are going to be installed as the new dean of the Divinity School on September 22 in connection with the Formal Opening Exercises of the Divinity School of Duke University. On behalf of the American Association of Theological Schools of which I am president, I desire to send you our felicitations and congratulations to the Divinity School on an occasion which seems to us to be of more than ordinary importance.

We have a feeling that the Divinity School of Duke University has an opportunity of service second to none in the whole southern section of our country, that it is increasingly utilizing that opportunity and gives promise of steadily expanding service to the whole cause of the Christian movement.

The fine cooperation given by your predecessor in the work of the American Association of Theological Schools made the Divinity School at Duke University one of the strong, useful, cooperating units of the national association, from the beginning.



We will look forward with great pleasure to the continued co-operation of your great institution under your leadership. I assure you that we all have a stake in the work of your institution and feel a sense of genuine fraternity with you as you undertake your task.

Yours with kindest personal regards and on behalf of the American Association,

Yours sincerely,

A. W. BEAVEN.

#### METHODIST THEOLOGICAL SCHOOLS

I want to send my congratulations and good wishes in connection with your installation as the dean of the Divinity School of Duke University.

I feel like congratulating Duke University with very particular enthusiasm. It always means a good deal to a school when a man who has already become known to the whole church takes up reins of administration. Your own literary work, the fine work you have done in General Conference, and the whole impact of your personality upon the life of the church have been such that Duke University may well be proud of you even before you take up this special task.

I am sending this letter not only as dean of Drew Theological Seminary, but also as vice-president of the Association of Methodist Theological Schools, in whose name I add a special word of good wishes.

Sincerely yours,

LYNN HAROLD HOUGH,  
*Vice-President.*

#### NORTH CAROLINA COUNCIL OF CHURCHES

The North Carolina Council of Churches, in annual session yesterday at Hillsboro, asked and instructed me to communicate to you a threefold message.

*First*, that the Council is profoundly grateful for the aid and encouragement which officials and teachers in Duke University have given to the Council since its organization some years ago, and for both the annual contribution made by the University in cash and the use of office space and other facilities of the University.

*Second*, that the Council is deeply grieved because of the death of President Few, who took an interest and an active part in the organization of the Council and gave it the benefit of his devoted

service and wise counsel up to the time of his death in October, 1940.

The Council wishes to acknowledge its feeling of indebtedness to President Few and to express its sympathy to the University and all other good causes in this state in the death of President Few.

*Third*, that the Council takes unusual interest in the elevation of Dr. Paul N. Garber to the position of dean of the Divinity School of Duke University, that it congratulates the University upon being able to avail itself of the services of such a man, and Dr. Garber upon the opportunity for distinguished service which now presents itself to him as the dean of the only graduate school in North Carolina established and maintained for the training of ministers in the church of God.

I deem it a great privilege to have been commissioned to send to you the above described sentiments on the part of the Council, and to add my own hearty personal feeling of endorsement and approval of them.

Sincerely and affectionately yours,

W. A. STANBURY,  
*President*

#### CONGREGATIONAL-CHRISTIAN

As you assume your office as dean of the Divinity School of Duke University, I extend to you, on behalf of the Congregational Christian Churches of the Southern area, our hearty greetings and best wishes. May you have a long, and fruitful, and happy administration, and may the coming years see the fulfillment of your highest hopes and dreams for the increasing growth and usefulness of your great school.

Our churches appreciate the contribution which the Divinity School is making to them, and to the Kingdom of God, through the splendid training which it gives our young men who get their preparation for the ministry and other forms of Christian service, in such wholesome surroundings, and under such capable and inspiring leadership. Please accept from these same Churches this expression of gratitude.

With every good wish, I am

Cordially yours,

H. S. HARDCASTLE,  
*President, Southern Convention of  
Congregational Christian Churches*



## LUTHERAN SYNOD OF NORTH CAROLINA

It is with interest that I learn of plans for your installation, on the 22nd instant, as dean of the Divinity School of Duke University, and I want to add my note of congratulations and good wishes on that occasion. My prayer is that God may ever give you faith and courage to hold up Jesus Christ before that student body as the way, the truth, and the life, which gives purpose for the life that now is and promise to that which is to come.

Most sincerely yours,

J. L. MORGAN,  
*President.*

## CHRISTIAN MISSIONARY CONVENTION

I am glad to get information of your installation as new dean of the Divinity School at Duke. This is to congratulate you and to wish you a long and happy fruitful service in that relation. The Disciples of North Carolina join me in these good wishes and I hope that our boys will continue to have pleasant experience under you.

With every good wish I remain yours sincerely,

C. C. WARE,  
*Corresponding Secretary.*

## PROTESTANT EPISCOPAL

In behalf of the Episcopal Church in the Diocese of North Carolina, I send you fraternal greetings as you enter upon your duties as dean of the Divinity School. I do not know of any task more difficult or important than that of training competent religious leaders who are equal to the problems that confront the Christian Church today and are able to seize the opportunities that the modern ministry affords. May God bless you and prosper the work of your responsible position.

Sincerely yours,

EDWIN A. PENICK,  
*Bishop of North Carolina.*

As I was unable to be present at the installation service yesterday, I am writing to express my hearty and sincere good wishes as you enter upon your great work as dean of the Divinity School.

While Duke is not within the boundaries of my diocese I am deeply interested in the work and life of that great University and especially in that Department which has been so fortunate to secure you as dean.

If I can be of any service at any time I trust that you will not hesitate to call upon me.

Looking forward with pleasure to meeting you on my next visit to Duke, I am with kind regards,

Yours faithfully,

THOMAS C. DARST,  
*Bishop of East Carolina.*

#### BAPTIST STATE CONVENTION

Many days ago Dr. Russell called my attention to your installation as dean of the Divinity School. My schedule has been very, very heavy, keeping me out of the office the greater part of the time, and this morning I find that the service was scheduled for today and I have let the time slip up on me. I regret this very much.

Even though the word of congratulation may be late, I assure you it is none the less cordial. The Duke School of Religion, now the Divinity School, has rendered during the years a very effective service to the ministers of all denominations in the state. I know that many of our own men have been blessed by their contacts there. Under your leadership, and with the new emphasis we confidently expect the service to be enlarged.

You will please command us if we can be of service in this enlarged program.

Fraternally yours,

M. A. HUGGINS.

#### PRESBYTERIAN SYNOD

As moderator of the Synod of North Carolina it gives me great pleasure to send you a word of greeting on behalf of the Presbyterians of this State on this "high day" in your life and that of Duke University.

Years ago, when I was beginning the work of a minister, the late Plato Durham said to a group of us in his striking way, "The Kingdom of God needs both Methodists and Presbyterians: the Presbyterians to keep it on the right track, and the Methodists to furnish it with power." While we may not feel that that was quite fair to either denomination, we agree with him that the Kingdom of God needs both bodies of Christians; and both at their best. We rejoice, therefore, that you have been called to this place of leadership, and pray that the men who pass through

your School may become ministers marked by intellectual integrity and spiritual power.

With every good wish, I am,

Sincerely yours,

W. TALIAFERRO THOMPSON,  
*Moderator of the Synod of North Carolina  
of the Presbyterian Church in the U. S.*

#### MORAVIAN CHURCH

For the Moravian Church of the Southern Province and for myself, I offer hearty congratulation and sincere good wishes as you assume the high position of responsibility and service of dean of the Divinity School.

It has been our privilege in recent years to keep in rather close touch with your institution and have come to evaluate it highly for the excellent service it is rendering to the cause of the Church and of the Kingdom in our Southland. We have high regard for your broad Christian spirit, so free from selfish denominationalism; for the thoroughness of your training; but, especially, for your loyalty to Christ and to the Word of God.

You are also doing much, in our judgment, to encourage a higher standard of service and efficiency in the churches of the rural areas of the state.

May your administration be one of enlarging service for the cause of Christ and bring to you personally ever widening opportunities for service and deep and abiding joy.

Fraternally,

J. KENNETH PFOHL.

#### DURHAM MINISTERIAL ASSOCIATION

As president of the Durham Ministerial Association, I wish to extend to you, as the recently elected dean of the Divinity School at Duke University, our sincere good wishes. The faculty and students of the Divinity School have been a great help to the ministers and churches in this city. We appreciate all the service the school has rendered and we shall look forward to, and work with you for, a still closer cooperation between the school and the religious workers in this community.

Again let me assure you of our prayers and sincere good wishes as you now assume the heavy responsibilities of your office.

Sincerely yours,

H. C. SMITH,  
*President.*

DIVINITY SCHOOL ALUMNI

On behalf of the alumni of the Divinity School I send greetings to you on this occasion of your installation as the new dean of the Divinity School.

Our world today stands in desperate need of a dynamic spiritual leadership. To supply that need is one of the noble purposes for which the Divinity School exists. We look to you, as the new dean, to make this purpose central, and to that end we pledge you our fullest cooperation and consecration.

We are grateful for the fine services of Dr. Elbert Russell, now dean emeritus, and we trust that the qualities of understanding, of love, of wisdom, and of faith in God which characterized his leadership will continue to hold first place in your leadership and in the whole life of the Divinity School.

Your installation comes at a critical time in the affairs of men. But it is also a challenging time. We ask you to lead our School in a search for God and for a recovery of New Testament Christianity. We believe that to be the call of God to the Christian ministry in this hour.

We pray God's blessings upon you, and ask Him to guide and strengthen you, that your leadership may prove a great benediction to the Church and a joy to your own heart.

Cordially yours,

C. W. GOLDSTON,  
*President of the Alumni Association  
of the Divinity School.*

DIVINITY SCHOOL STUDENTS

The Student Body of the Duke University Divinity School extends to you most hearty congratulations.

We pledge to you in your new position our conscientious support and cooperation.

In realization of the great responsibilities of your position, we assure you of our prayers for Divine Guidance in your every undertaking.

Cordially yours,

JOE CALDWELL,  
*President of the student body.*

Greetings were received from the following colleges: Wofford College, Randolph-Macon College, Elon College, University of North Carolina, Davidson College, Wake Forest College, Oklahoma City University, The University of Southern California,

Boston University, High Point College, Hendrix College, College of Puget Sound, Allegheny College, Birmingham-Southern College, Centenary College of Louisiana, Illinois Wesleyan University, Baldwin-Wallace College, Central College, Nebraska Wesleyan University, Asbury College, Baxter Seminary, Western Maryland College, DePauw University, Cornell College, Millsaps College, Albion College, Morris Harvey College, Textile Institute, Union College, Kentucky Wesleyan College, Ferrum Junior College, West Virginia Wesleyan College, Brevard College, Morningside College, Southwestern University, Dakota Wesleyan University, LaGrange College, Meredith College, American University, Lambuth College.

Greetings came from the following theological schools: Andover Newton Theological School, Asbury Theological Seminary, Austin Presbyterian Theological Seminary, Bangor Theological Seminary, Bethany Biblical Seminary, Biblical Seminary in New York, Bonebrake Theological Seminary, Boston University School of Theology, Brite College of the Bible, Butler University College of Religion, Candler School of Theology of Emory University, Colgate-Rochester Divinity School, College of the Bible, Columbia Theological Seminary, Crozer Theological Seminary, Drew Theological Seminary, Episcopal Theological School, Evangelical School of Theology, Gammon Theological Seminary, Garrett Biblical Institute, Hamma Divinity School, Hartford Seminary Foundation, Harvard Divinity School, Iliff School of Theology, Louisville Presbyterian Seminary, Lutheran Theological Seminary, Meadville Theological School, Moravian College and Theological Seminary, New Brunswick Theological Seminary, Pittsburgh-Xenia Theological Seminary, Presbyterian Theological Seminary, Chicago, Presbyterian Theological Seminary, Omaha, Nebraska, Seabury-Western Theological Seminary, Southern Baptist Theological Seminary, Southern Methodist University School of Theology, Southwestern Baptist Theological Seminary, Temple University School of Theology, Theological Seminary of the Reformed Church in the United States, Union Theological Seminary, New York, Union Theological Seminary, Richmond, Va., Vanderbilt University School of Religion, Virginia Theological Seminary, Western Theological Seminary, Yale University Divinity School, Berkeley Baptist Divinity School, Pacific School of Religion, Eden Theological Seminary, University of Southern California School of Theology, Berkeley Divinity School, Western Theological Seminary, Scarritt College for Christian Workers,

San Francisco Theological Seminary, Evangelical Theological Seminary.

Greetings were received from the following bishops of The Methodist Church: William N. Ainsworth, Macon, Ga.; William F. Anderson, Winter Park, Fla.; James C. Baker, Los Angeles, Cal.; Bruce R. Baxter, Portland, Ore.; Edgar Blake, Coral Gables, Fla.; Hiram A. Boaz, Dallas, Tex.; John C. Broomfield, St. Louis, Mo.; James Cannon, Jr., Richmond, Va.; Matthew W. Clair, Covington, Ky.; Ralph S. Cushman, St. Paul, Minnesota; U. V. W. Darlington, Huntington, W. Va.; J. Lloyd Decell, Birmingham, Ala.; Hoyt M. Dobbs, Jackson, Miss.; Charles W. Flint, Syracuse, N. Y.; Ivan Lee Holt, Dallas, Texas; Edwin H. Hughes, Washington, D. C.; Robert E. Jones, Columbus, Ohio; Paul B. Kern, Nashville, Tenn.; Frederick D. Leete, DeLand, Fla.; Adna W. Leonard, Washington, D. C.; Ralph Magee, Des Moines, Ia.; Francis J. McConnell, New York, N. Y.; Arthur J. Moore, Atlanta, Ga.; G. Bromley Oxnam, Boston, Mass.; William W. Peele, Richmond, Va.; Clare Purcell, Charlotte, N. C.; Ernest G. Richardson, Philadelphia, Pa.; Charles C. Selecman, Oklahoma City, Okla.; Alexander P. Shaw, Baltimore, Md.; A. Frank Smith, Houston, Tex.; James H. Straughn, Pittsburgh, Pa.; Raymond J. Wade, Detroit, Mich.; Herbert Welch, New York, N. Y.

Greetings were received from the following officials of The Methodist Church:

F. W. Mueller, executive secretary, Division of Home Missions and Church Extension.

Elmer T. Clark, editor, *World Outlook*.

George L. Morelock, executive secretary, General Board of Lay Activities.

Charles W. Tadlock, executive secretary, the Board of Pensions.

C. A. Bowen, associate editor, Editorial Division Board of Education.

John O. Gross, secretary, Department of Educational Institutions, Board of Education.

Henry W. McPherson, secretary of institutions, Board of Education.

T. A. Stafford, executive secretary, Board of Pensions.

B. A. Whitmore, publishing agent.

Fred D. Stone, publishing agent.

E. D. Koldstedt, executive secretary, Board of Missions and Church Extension.



Ralph Stoodly, director, Methodist Information.

Nolan B. Harmon, Jr., Book Editor.

O. W. Auman, treasurer, Commission on World Service and Finance.

Lucius H. Bugbee, editor and executive secretary, Board of Education.

R. E. Diffendorfer, executive secretary, Board of Missions and Church Extension.

Charles F. Boss, Jr., executive secretary, The World Peace Commission.

Lud H. Estes, secretary, The General Conference.

W. K. Anderson, executive secretary, Commission on the Course of Study.

Roy L. Smith, editor, *The Christian Advocate*.

F. R. Bailey, President, Judicial Council.

J. Q. Schisler, executive secretary, Division of the Local Church, Board of Education.

Robert N. Brooks, editor, *The Central Christian Advocate*.

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### HYMN BY DOCTOR KENNETH W. CLARK

Dr. Kenneth W. Clark has made a distinct contribution to Divinity School worship services by composing words for a hymn especially suited to the needs of the school. The hymn was written for the formal opening and installation of Dean Garber on September 22, at which time it was first used. It is sung to the tune "Finlandia", has been used on several occasions during the course of the year, and is coming to be known as the Divinity School Hymn.

The glorious dawn of golden expectation  
Breaks o'er us here, united through the years.  
Conjoin we all in reasoned contemplation,  
Our minds attuned to one great Mind anew.  
Follow we all our vision's inspiration—  
Grant to us hearts illumined, warm, and true.

Compelling tasks command our concentration,  
Arise to challenge and to test our powers.  
We face our call, pursue our preparation,  
That men in worship and in love may grow.  
Thy Kingdom's truth in daily application  
Enable us to follow and to know.

In fellowship with men of true devotion  
Commune we now with Thee, our holy God.  
Worship we all with reverent adoration;  
With contrite heart and penitence bow down.  
Before Thee, Lord, we stand in consecration—  
Our hand uphold, our true endeavor crown.

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## THE SPIRITUAL LIFE ADVANCE

The annual Fall Retreat of the Divinity School was held October 24-26, 1941. Two innovations characterized the event this year. At the suggestion of the students the name was changed from The Retreat to The Spiritual Life Advance. It was believed that this name better expresses the character of the meeting to the campus, which is now more conscious of the military meaning of Retreat than of its ecclesiastical significance.

The Monday afternoon and evening sessions were held at Camp Sacarusa which afforded a sense of freedom from the routine associations of the campus and also of intimate fellowship, as we were shut in together in the camp auditorium by the darkness and the rain. The program included discussion groups after the Sunday evening sessions and worship groups Monday and Tuesday mornings.

The speaker for this year's Advance was President Albert W. Beaven of Colgate-Rochester Theological Seminary. He was guest preacher in the University chapel on Sunday morning and began the Advance program Sunday night in York chapel.

The subjects of his five addresses were as follows, which will give a good idea of his line of thought:

1. What We Are Getting Ready for.
2. The Task of Leadership.
3. The Right to Be a Minister of Jesus Christ.
4. Adjustments to New Things.
5. The Lift of a Long Perspective.

Mrs. Beaven accompanied her husband and shared in a number of teas and luncheons which were arranged for them while they were on the campus. Dr. Beaven fitted admirably into the spirit and purpose of the meeting as he spoke out of deep understanding of the religious life and the needs of the Christian ministry at the present time. His long experience as a minister and as the head of a school for training ministers qualified him

admirably to speak to our students in an inspiring way of the meaning and responsibility of the Christian ministry.

ELBERT RUSSELL.

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### NEW BOOKS BY FACULTY MEMBERS

*Faith and Nurture*, by Dr. H. Shelton Smith, Professor of Christian Ethics and Religious Education, has been chosen as the Religious Book of the Month for November and will be published in a few days by Charles Scribner's Sons at a price of \$2.00 per copy. The book is a critical analysis of current philosophy of religious education, combined with an effort to point out certain basic respects in which the newer currents of theology and philosophy should be incorporated into the new movement of Christian education.

*The Methodist Meeting House*, by Dean Paul Neff Garber, is the official study book to be used throughout the Methodist Church during the next year in the study of the causes of Missions and Church Extension. This text is published by the Methodist Board of Missions and is sold in very large quantities for study courses. The book gives the story of church building and the extension of Methodist congregations throughout the United States.

*New Gateways to Creative Living* is the latest book by Dr. Hornell Hart, Professor of Social Ethics in the Duke University Divinity School. It is published by the Abingdon-Cokesbury Press and is an addition to other books by Dr. Hart dealing with the need and means of securing more satisfactory human relations. The book sells for \$1.75.

*Francis of Assisi, Apostle of Poverty*. Dr. Ray C. Petry, Assistant Professor of Church History, specializes in the history and culture of the Middle Ages. His book on Francis of Assisi is published by the Duke University Press. The purpose of the study is to discover from original sources the significance of poverty in the life of Francis and to relate his mission of renunciation to his own and later years.

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### SUCCESSFUL ALUMNI MEETINGS

The annual meeting of the Divinity School Alumni was held in the University Union during the North Carolina Pastors' School. It was the most largely attended meeting in the history

of the alumni association. A letter was read from Dean Paul N. Garber, and a message of greeting and pledge of support were sent him by the alumni. Dean Emeritus Elbert Russell was present at the dinner and expressed appreciation for alumni support during his administration, commending the new dean to the association.

The principal address was delivered, in his own inimitable style, by Dr. H. E. Spence, Professor of Religious Education in the Divinity School. In the election of officers, C. Wade Goldston was chosen president, C. P. Bowles vice-president; R. W. McCully executive secretary, and W. J. Andes and Pierce E. Cook executive councilors.

Twenty-five guests attended the alumni dinner held at Huntington, West Virginia, during the session of the West Virginia Conference. Special guests were Bishop James H. Straughn and Bishop and Mrs. U. V. W. Darlington. Dr. James Cannon, III, represented the Divinity School. Jennings Fast was convener of the meeting and was chosen to serve in the same capacity for the next year.

At the Virginia Conference fifty guests met for lunch at the Virginian Hotel. The group was called to order by President Carl W. Haley. D. D. Holt was in charge of local arrangements. Bishop W. W. Peele was present and spoke briefly. The special speaker from the Divinity School was Dr. J. M. Ormond. Bishop James Cannon, Jr., and Professor Cannon were also present. J. H. Blakemore was chosen president for the next year, and a committee was appointed to suggest means of cooperation between the Virginia Conference alumni and the Divinity School.

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#### THESES PREPARED BY CLASS OF 1941

Andes, W. J. *History of the Missionary Organization of the American Christian Convention, 1872-1931.*

Arthur, C. Ralph. *Religious Education in Public Education in the State of Virginia since 1900.*

Autry, J. D. A. *History of the Woman's Missionary Council, Methodist Episcopal Church South, 1910-1940.*

Biggers, S. *Demonology in the Synoptic Gospels.*

Blackburn, Linwood E. *A Study of Agricultural Missions in Central and South Africa.*

Boddie, W. D. *A Description and Evaluation of Dramatic Elements in a Selected Group of Christian Rituals.*

Booth, Luther L. *A Statistical Investigation into the Relationship Between Marital Happiness Scores and Religious Attitudes as Registered in Euphorimeter Tests.*

Brock, Edwin L. *A Comparative Study of American Theological Opinion (1929-39) as Reflected in a Series of Articles Appearing in The Christian Century, 1939.*

Brabham, A. McKay, Jr. *The Conception of the Kingdom of God in the Theology of Albrecht Ritschl.*

Bridewell, J. Albert. *The Language and Meaning of the Book of Ruth.*

Cooke, Jack. *The Educational Aspect of Methodist Hymnody Since 1900.*

Crumpton, Sidney R. *An Evaluation of Recreation Programs Recommended for Local Church Use by a Selected Group of Religious Education Authorities.*

Dawson, Dana, Jr. *The Relation of Asceticism to the Ideal of Renunciation in Francis of Assisi.*

Duncan, Floyd A. *American Methodist Opinion on War and Peace, 1930-1940.*

Evans, J. C. *Jesus' Adaptation of Jewish Eschatology.*

Everett, T. D. *Early Protestant Criticisms of the Roman Catholic Doctrine of Purgatory.*

Garrison, R. E. *Norms of Authority in the Theological Writings of Karl Barth and Emil Brunner.*

Gray, A. D. Leon. *The Social and Religious Contributions of the Methodist Orphanage, Raleigh, N. C., 1906-1930.*

Heffner, W. Frank. *The Infancy and Youth of Jesus in the Apocryphal New Testament.*

Hendrix, Thomas C. *Salvian's Interpretation of Christian Social Responsibility.*

Inge, J. Wesley. *The Problem of Universalism in Deutero-Isaiah.*

Miller, Irving R. *Francis of Assisi's Use of the New Testament in His Vocation of Poverty.*

Nesbitt, Wilson. *The Presentation of the Christian Life in the Writings of Clement of Alexandria.*

Prentis, E. W. *Edwin D. Mouzon as a Christian Thinker and Leader.*

Rustin, Lee D. *The Meaning of the Phrase "The Kingdom of God" in the Writings of the Apostle Paul and in the Synoptic Gospels.*

Stamey, R. H. *Protestant Opinion of the Evangelism of Wm. A. Sunday, 1910-1924.*



Thompson, Walter. *The Relation of German Methodism to the Methodist Episcopal Church.*

Teer, Harold B. *The Idea of God in Plato, Philo and Clement of Alexandria.*

Waggoner, Brooks M. *A Comparative Study of the Moral Freedom of the Individual in the Ethical Teachings of Jesus and of Judaism.*

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## DIVINITY SCHOOL STATISTICS

CLASSES: Junior Class 37, Middle Class 42, Senior Class 30. Total 109.

ENROLLMENT BY STATES: North Carolina 51, Virginia 11, Alabama 8, Texas 7, Arkansas 6, South Carolina 6, West Virginia 6, Mississippi 3, Georgia 2, Maryland 2, Missouri 2, District of Columbia 1, Iowa 1, Kentucky 1, Korea 1, Louisiana 1.

EDUCATIONAL INSTITUTIONS REPRESENTED: Duke University 15, Wofford College 12, High Point College 8, Randolph-Macon College 7, Hendrix College 6, Birmingham-Southern College 5, Emory and Henry College 5, Lenoir-Rhyne College 5, Emory University 3, Asbury College 2, Atlantic Christian College 2, Berea College 2, Catawba College 2, Centenary College 2, Elon College 2, Millsaps College 2, Morris-Harvey College 2, University of North Carolina 2, University of South Carolina 2, Wake Forest College 2, American University 1, Appalachian State Teachers College 1, Central College 1, Clemson College 1, Dickinson College 1, Fairmont State Teachers College 1, Florida Southern College 1, Kentucky Wesleyan College 1, Louisiana Polytechnic Institute 1, Moravian College 1, Morningside College 1, Southern Methodist University 1, Southwestern University 1, Stephen F. Austin State Teachers College 1, Syracuse University 1, Texas College of Mines 1, University of Kansas City 1, University of Mississippi 1, University of Richmond 1, University of Texas 1, William and Mary College 1.

ENROLLMENT BY CONFERENCES: Western North Carolina 26, North Carolina 21, Virginia 10, North Alabama 5, South Carolina 5, West Virginia 5, North Arkansas 4, Baltimore 3, Mississippi 3, Texas 3, Alabama 2, Little Rock 2, North Georgia 2, Southwest Texas 2, Holston 1, Kentucky 1, Korea 1, Louisiana 1, New Mexico 1, North Texas 1, Northwest Iowa 1, Peninsula 1, Southwest Missouri 1, St. Louis 1, Upper South Carolina 1.

DENOMINATIONAL AFFILIATION: Methodist 104, Baptist 2, Congregational-Christian 2, Moravian 1. Total 109.



## NEW CHAPEL PLAN AND EQUIPMENT

A significant new venture in corporate worship is being undertaken in the Divinity School this year, under the sponsorship of a joint committee of the faculty and students. A change in the schedule makes it possible for us to hold our York Chapel services at 11:30 on Mondays and Wednesdays, thus eliminating the conflicts which seriously handicapped the former York Chapel programs. A new plan of cooperation between the faculty and students is tending to draw the Divinity School community together in worship.

The joint committee guiding this program is composed of Professors Outler, Spence, and Stinespring, and Messrs. Major, Edwards, and Thumm. They are being generously supported and assisted by Dean Garber. Under the direction of Professors Barnes and Stinespring and Mr. George Cole a York Chapel choir is being developed which contributes greatly to the program. Under the present plan a faculty member is invited to speak on Mondays with a student presiding, and on Wednesdays, a student speaker with a faculty member presiding. Whenever possible distinguished visitors are invited to join us in worship and bring messages to the community. Although it is still in an experimental stage, it is already apparent that this project is contributing to a spiritual advance in the life and fellowship of our School.

Thus far faculty speakers have been Dean Garber, Dean Emeritus Russell, Professors Hickman, Cannon, and Branscomb. Student speakers have been Joe Caldwell, president of the student body, Allen Lindsey, vice-president of the student body, Howard Wilkinson, editor of *Christian Horizons*, George Culbreth, Roland W. Rainwater, and Donald Mackay. As our visitors we have had Bishop James Cannon, Jr., Professor Julian Morgenstern, President of Hebrew Union College, Cincinnati, and Dr. Roy L. Smith, Editor of *The Christian Advocate*.

Much new equipment and robes for speakers and choir add to the beauty and effectiveness of the services. A maroon carpet for the aisle and draperies of the same color behind the altar have been added. Robes for the choir are also in maroon and those for the speaker are in black. The pews have been supplied with copies of the new Methodist *Hymnal* and of the *Book of Common Prayer*. The altar is supplied with fresh flowers from the Sarah Duke Memorial Gardens.

ALBERT C. OUTLER.

## RESOLUTIONS HONORING DOCTOR RUSSELL

Dr. Elbert Russell served as dean of the School of Religion from September 1928 to June 1941. His incumbency covered a difficult period during which the School was still being organized and placed upon a broad and stable basis. It would be easy to state the growth of the School under Dr. Russell's leadership in terms of students enrolled, candidates receiving degrees, fields of theological study represented in the faculty, volumes added to the Library and improvements in equipment.

What will not be found recorded in the archives is something which cannot be counted or weighed—the personal influence of Dr. Russell over both students and faculty. We doubt very much if any executive or administrator ever exerted a nobler or more abiding influence than that which he exercised over the generations of students who passed through this school during his term of office. His approachableness, sympathetic understanding, depth of Christian conviction and personal modesty won the love and esteem of all students who came within his influence.

We, his colleagues on the Faculty, who have been even more closely associated with him, are grateful to him for all his services to this School, but also and especially for this personal contribution which he has made to our common life.

Therefore be it resolved that the Faculty of the Divinity School of Duke University expresses to Dr. Elbert Russell our grateful thanks for his leadership and best wishes for him in his new capacity as dean emeritus of this School.

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## FACULTY ACTIVITIES

DR. HARVIE BRANSCOMB taught in the Pastors' School in Shreveport, Louisiana, last June.

DR. JAMES CANNON III, delivered the commencement address at Columbia College, S. C., in June, taught in the first term of Duke University Summer School and preached at the Presbyterian Church in Chapel Hill on August 24. He represented the Divinity School at the Kentucky, West Virginia, and Virginia Conferences. Oct. 25-26, he presided at the meetings of professors of missions held at Drew University. Nov. 1-7, he taught a course in missions at the Roanoke, Va., Christian Workers' School.

DR. KENNETH W. CLARK was guest speaker at the annual banquet of the Sorosis Club, Henderson, N. C., on May 9. He was Commencement speaker at Western Carolina Teachers' Col-

lege, Cullowhee, N. C., in July. He taught in the Lake Junaluska School of Religion during its summer session and in the Winston-Salem Training School in early October. While there he was chapel speaker at the Richard Reynolds High School. During September Dr. Clark made a trip to New York University to examine three third-century fragments of New Testament manuscripts. He has recently written two book reviews for *Classical Weekly* and *Religion in Life*.

DR. HOMER H. DUBS spent the summer preparing volume III of his translation from the Chinese, *The History of the Former Han Dynasty*.

DEAN PAUL N. GARBER attended the following conferences: Association of Methodist Historical Societies, Baltimore, Md., May 22; The North American Ecumenical Conference, Toronto, Canada, June 2-4; Association of Methodist Theological Schools, Evanston, Illinois, June 30; Annual Conference of Church-Related Colleges of Southeast, Asheville, N. C., August 12; Board of Publication of the Methodist Church, New York City, Sept. 2-3. He was the official representative of Duke University at the installation of Dr. J. R. Cunningham as president of Davidson College, October 17-18.

Dean Garber served as director of the Junaluska School of Religion, Lake Junaluska, N. C., July 18-August 30. He also served as an instructor and lecturer in the Kentucky Pastors' School, Winchester, Kentucky, June 16-21; and the Iowa-South Dakota Pastors' Conference, Indianola, Iowa, June 23-28. He spoke before the Kiwanis Club of Des Moines, Iowa, June 25. He delivered the closing address at the Church-Wide Pastors' Conference, Lake Junaluska, N. C., August 10. While at Lake Junaluska Dean Garber also delivered three addresses on the general theme "The Methodist Heritage."

DR. HORNELL N. HART delivered series of addresses at the following conferences during the summer Indiana Council of Christian Education Convention, New Castle, Indiana; Presbyterian Laymen's Conference, Massanetta Springs, Va.; Central Atlantic United Christian Adult Regional Conference, Bridgewater College, Va.; Northfield Girls' Conference, Northfield, Mass.; Troy Conference Graduate School, Poultney, Vt.

Dr. Hart preached at Wesleyan University, Conn., September 28 and at Cornell University on October 12. He addressed the Cleveland Community Fund, October 16.

DR. FRANK S. HICKMAN delivered the commencement address at the Richard Reynolds High School, Winston-Salem, N. C., in

June. He subsequently made three addresses before the Pastors' School in Conway, Arkansas. During the months of July and August he was engaged as visiting professor in the Iliff School of Theology, Denver, Colorado, and concluded his engagement there with the convocation address. In the summer issue of the *Review and Expositor* his address delivered last spring before the southern division of the Theological Association was printed under the caption, "Specialized Training in the Seminary." Reprints of this article have been sent by the magazine to all members of the Association.

DR. J. M. ORMOND served as dean of the Duke Institutes, June 2 to 7. He delivered a series of lectures at the School of Ministerial Training, McKendree College, Lebanon, Illinois; Kansas Conference School of Ministerial Training, Baker University, Baldwin, Kansas; Alabama Conference Leadership School at Huntingdon College, Montgomery, Alabama; and North Alabama Conference Pastors' and Laymen's School, Boaz, Alabama.

Dr. Ormond preached dedicatory sermons at Smith's Chapel, May 11; Eureka Church, August 17; at Forest Chapel and Pine Hall, September 28; and Eureka and Skyland, October 5. He spoke at the organization of the Wilmington City Missionary Society in Wilmington, N. C. on September 15 and at the Conference of the North Carolina Council of Churches in Hillsboro, on September 16. He attended the meeting of the Executive Committee of the Division of Home Missions and Church Extension, New York City, September 17.

DR. ALBERT C. OUTLER gave a course in the Georgia Pastors' School at Macon, Ga., June 1 to 6. He also taught at the Methodist Student Regional Conference, Lake Junaluska, June 8 to 14; at the North Carolina Senior Assembly, Louisburg, N. C., June 16 to 20; at the North Carolina Young Adults' Camp, Hendersonville, N. C., June 21 to 27; and at the Western North Carolina Senior Assembly and Young People's Assembly, Lake Junaluska, June 30 to July 12.

Dr. Outler was a member of the faculty of the Junaluska School of Religion. He attended the National Council of Religion in Higher Education, Keuka Park, N. Y., August 28 to September 4 and attended the Conference on Science, Philosophy, and Religion, Columbia University, September 8 to 12. He held a Bible Conference in Roxboro, North Carolina, September 21 to 24.

DR. RAY C. PETRY completed work on his book, *Francis of Assisi: Apostle of Poverty*, which will be issued by the Duke University Press in November. An article, "Who is Interested

in Jesus?", was contributed to the *North Carolina Christian Advocate* for July 17. From June 9 to 13 Dr. Petry taught in the Louisiana Conference Pastor's School at Shreveport. He delivered the annual Freshman Week Sermon at the Duke University Chapel, September 14, on the subject "The Experience of Religion in the University."

DR. GILBERT T. ROWE taught courses on "The Minister's Message for the Needs of Today" and "The Pastor and His Task" in the Arkansas Pastors' School, at Conway, Arkansas, June 2 to 13. He delivered two platform lectures during the school and preached at the Methodist Church in Conway on Sunday morning. During the summer he preached through a revival with Rev. E. M. Avett at Mocksville, and through a camp meeting at Pleasant Grove, near Monroe.

Dr. Rowe delivered addresses at a Bible Conference in Lenoir, September 9 to 12 and preached the sermon at Lenoir at the opening of the Caldwell County Centennial Celebration. He taught a course on "The Acts of the Apostles" in the Catawba County Christian Workers' Training School, at Hickory, N. C., September 14 to 19.

Dr. Rowe represented the Divinity School at the Holston Conference in Chattanooga, Tennessee, October 10.

DR. ELBERT RUSSELL lectured on June 21 at the Carolina Institute of International Relations at Chapel Hill on the subject: "The Need of Preparation for Peace after the War." He made four devotional talks at the North Carolina Yearly Meeting of Friends at Guilford College, August 6 to 9; he gave six lectures at the Burlington District Bible Conference on "The Nature and Use of the Bible" and made three talks on personal religion before the Leaders Conference of the Philadelphia Y. M. C. A. at Beaver College, Jenkintown, Pa. In addition to these talks and lectures, Dr. Russell preached on two or three occasions at Myrtle Beach, S. C.

Dr. Russell represented the North Carolina Yearly Meeting of Friends at the North Carolina Council of Churches in Hillsboro in September, and he attended a meeting of the Commission of the Federal Council of Churches to "study the bases of a just and durable peace." This meeting was held in the George Washington Hotel, New York City.

DR. H. SHELTON SMITH taught in the Duke University Summer School during the first session. He also gave two lectures and taught two courses in the Leadership Training School of the Methodist Church, Mt. Sequoyah, Arkansas, in August.



DR. HERSEY E. SPENCE preached several times during the summer including sermons in Norfolk, Raleigh, and Louisburg. He delivered commencement addresses at South Mills, N. C. and Hertford, N. C. and made the Home Coming Address at New Hope in Perquimans County, N. C.

Dr. Spence received the honorary degree of Doctor of Letters from High Point College at the commencement in June.

DR. WILLIAM F. STINESPRING has been busy this summer translating *From Jesus to Paul*, two volumes, written in Hebrew by Professor Joseph Klausner, of Jerusalem.

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### INCREASED SOCIAL ACTIVITIES

The social life of the Divinity School this fall has received suitable attention. The opening occasion of the year was a reception and tea by Dean and Mrs. Garber on the afternoon of the installation exercises. The ball-room of the West Campus Union was beautifully decorated, and several hundred guests called to offer congratulations. In addition to the faculty and students of the Divinity School, the ministers of the city and officers of the University staffs, with their wives, were in attendance.

Under the guidance of a joint faculty-student social committee, headed by Dr. H. E. Spence, five afternoon teas have been planned, and the first of these, given in connection with the Spiritual Life Advance, was largely attended. The Divinity School Student Body has sponsored several pleasant affairs, including a home-coming tea, a cabin party at Camp Sacarusa, and other informal gatherings.



## NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

*Pastoral Psychology.* Karl Ruf Stolz. Revised Edition, New York: Abingdon-Cokesbury Press, 1941. 284 pp. \$2.50.

A good psychological analysis of problems faced by the pastor: well founded and well balanced. The moderate use of psychiatric techniques does not in any sense offset or obscure the full spiritual function of the pastor. On the contrary, it enhances it and makes it more effective. The book has a real value for every pastor, and an especial value for the pastor who lacks technical training in psychiatry.—F. S. H.

*A Companion to the Bible.* T. W. Manson (editor). New York: Chas. Scribner's Sons, 1940. xii + 515 pp. \$5.00.

This omnibus volume contains fairly full introductions to the Old and New Testaments; a treatise on Biblical geography, archaeology, and history; nine chapters on Biblical religion and theology; and finally an appendix treating Biblical chronology, the calendar, and weights, measures and money. The information is up-to-date, although the archaeological section is marred by too close adherence to the theories of Garstang with regard to the Exodus and the capture of Jericho. The book will be very useful to the busy minister who cannot go into the more detailed works, yet wants to keep abreast with modern Biblical study.—W. F. S.

*The Bible in Its Ancient and English Versions.* H. Wheeler Robinson (editor). New York: Oxford University Press, 1940. vii + 337 pp. \$3.75.

Like the preceding, this is a composite work by British scholars. The study of the versions is usually considered a dry subject, but this book is an exception to the rule. It gives a thrilling picture of the long history of our Bible, with perhaps insufficient attention to recent American work in the field, mention being omitted of the important translation of the Jewish Publication Society and the revision of the American Standard Version now in progress.—W. F. S.

*The King James Version of the English Bible.* David Daiches. Chicago: University of Chicago Press, 1941. vii + 228 pp. \$2.50.

This is a history of the Authorized Version, particularly of the scholarship that went into that version. In the days preceding 1611 Hebrew was a new study, and the King James translators enthusiastically followed the Hebrew in the Old Testament to the exclusion of the Latin and Greek, although some of them were better theologians, preachers, and Greek scholars than Hebraists. For that time strict adherence to the Hebrew was the best policy, since a critical evaluation of the three versions passage by passage for a reconstruction of the text would have been impossible.—W. F. S.

*Christian Doctrine.* J. S. Whale. The Macmillan Co. New York, 1941. 197 pp. \$2.00.

A carefully studied statement of the Christian doctrine concerning God, man, sin, the Kingdom of God, the crucifixion, the Trinity and Incarnation, the Church, the sacraments, and death, and the age to come, from the point of view of a conservative Congregational theologian. Eight lectures delivered at the University of Cambridge in 1940.—G. T. R.

*A Philosophy of the Christian Revelation.* Edwin Lewis. Harper and Brothers. New York, 1940. xii + 356. \$3.00.

A philosophy of religion in which the position is taken that God who reveals himself in a measure in nature and history comes to a full disclosure of himself in a definitely miraculous and final revelation in the birth, life, work, death, and resurrection of Jesus Christ, his unique Son.—G. T. R.

*Have You a Religion?* Henry James Forman. Farrar and Rinehart. New York, 1941. 246 pp. \$2.00.

Religion, the author holds, is the greatest single force in the life of man, and an indispensable element in civilization. All great religions have asked and in a measure answered the question concerning the meaning of life, and each individual must ask, "What will religion do for me?"—G. T. R.

*Now We Must Choose.* Henry Nelson Wieman. New York, Macmillan and Co., 1941. Pp. 245. \$2.00.

A militant essay for the times, in which the author says that the decay of democracy is due essentially to its loss of a unifying faith. Unless therefore democracy finds a faith by which to generate a new and compelling sense of community, he can see no alternative except chaos and ultimately dictatorship everywhere in western society. One may not in every respect agree with Wieman on the sort of faith that the new day demands, but one must recognize in this book a timely and crucial critique of capitalistic democracy.—H. S. S.

*The Art of Preaching: A Practical Survey of Preaching in the Church of England 747-1939.* Charles Smyth. London: S. P. C. K. 1940. 257 pp. \$2.50.

No one interested in preachers, preaching, and their history can afford to neglect this scholarly, fascinating book. If, for instance, one is curious about medieval preachers, their sermon schemes, outlines, pulpit etiquette, and illustrations (*Exempla*), he should read Dr. Smyth's account. If he wishes examples of good and bad preaching, medieval and modern, let him read the whole book.—R. C. P.

*Saints Cyril and Methodius: Apostles of the Slavs.* Cyril J. Potocek. New York: P. J. Kennedy and Sons, 1941. 172 pp. \$2.00.

This is a readable, informing study of a much neglected mission and its great leaders. The main body of the work and its appendices, as well, are valuable commentaries, not only on Slavic life and liturgy in the ninth century, but also on contemporary history.—R. C. P.

*A Dictionary of the Popes: From Peter to Pius XII.* Donald Attwater, compiler. London: Burns, Oates, and Washbourne, Ltd., 1939. 337 pp. 10s. 6d.

Here is a compact manual by a competent Roman Catholic scholar. Its usefulness to student, teacher, and preacher is unquestioned.—R. C. P.

*Biography of the Gods.* A. Eustace Haydon. New York. The Macmillan Company, 1941. 352 pp. \$2.50.

This is a well-written book, bringing together in convenient form much material from different sources. The point of view is summed up in the preface: "The divine figures of our human story are rooted in the social needs and aspirations of men. They grow and change with their people."—J. C.

*The Revolution in Christian Missions.* Roy L. Smith. New York. Abingdon-Cokesbury Press, 1941. 223 pp. \$1.75.

In the printed form of the Fondren Lectures, for 1941, Dr. Smith presents a stimulating new missionary book. The discussion is modern and timely with a minimum of recital of missionary history. This book should and probably will be widely used in study courses in Missions. It is written from the standpoint of an observer of sentiment in the "home" Church.—J. C.

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This publication is issued by the faculty of the Divinity School of Duke University through a committee composed of Professors Cannon, Spence, and Hickman of the Faculty; Reverend C. Wade Goldston of the Divinity School Alumni Association; and Mr. Joe Caldwell, representing the students of the Divinity School.

Correspondence should be addressed to Dr. James Cannon, III, Editor, *The Duke Divinity School Bulletin*, Box 4923, Duke Station, Durham, N. C.

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# THE DUKE DIVINITY SCHOOL BULLETIN

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VOLUME VI

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## THE ROMANCE OF CHARLIE SOONG

Perhaps no family in the recent history of the Orient has become more famous or exerted a more profound influence than the Soong family in China. The strength of this family can be readily understood when one remembers that the founder of the "Soong Dynasty," as it is often called, was the right-hand man of Sun Yat-Sen in the establishment of the Chinese Republic; that his wife, who was formerly Miss Ni, was a woman of unusual Christian devotion and force of character; that his three sons, T. V. Soong, T. A. Soong, and T. L. Soong, have occupied for years influential posts in the life of the nation; that two of his daughters, Ching-ling and Mei-ling, after receiving an American education, married two presidents of the Chinese Republic, Sun Yat-sen and Chiang Kai-shek, respectively, and that the other daughter, Ai-ling, married Mr. H. H. Kung, a wealthy descendant of Confucius and now a cabinet member of the Republic of China. Owing to the limitations of space, the present article will deal mainly with those events in the life of Charlie Soong regarding which little has been known by Americans.

It is believed that the first information purporting to be authentic regarding the early life of Charlie Soong to appear in an American book is that contained in a McMillan publication of 1940, entitled *News Is My Job*, by Edna Lee Booker. According to this authority, Soon Chia-ju was born in the village of Kuisan, on the island of Hainan, off the south coast of Kwantung, China, being the youngest of three brothers. (The g was added to the name of Soon, after Charlie Soong returned to China). He was adopted by a childless uncle and foster-father, who had become a prosperous tea and silk merchant in Boston. This uncle brought the lad to the United States, for the purpose of training him in the business of importing silk and tea into the harbor of Boston. Evidently the boy's heart was not in his uncle's business, and one day, in the summer of 1880, as he wandered about the docks of Boston, he noticed the U. S. revenue cutter, *Schuyler Colfax*, at

one of the piers. Slipping aboard, he got into conversation with the chief officer Captain Charles Jones, who was a devoted Christian, as shown by his regular attendance upon the services of the Fifth Street Methodist Church in Wilmington, N. C., whenever the *Colfax* was in that port. Captain Jones became interested in the bright-eyed Chinese boy, and when the *Colfax* sailed for Wilmington, he carried young Soong with him as a cabin boy.

During the time that he served as cabin boy on the *Colfax*, he learned from the sailors how to make hammocks, and later he partly supported himself by making and selling these articles to the homes of the people in several southern states. The most significant fact in connection with his experience on the *Colfax*, however, was his association with Captain Jones, a native of South Carolina and a member of the Methodist Church, who exhibited a genuine concern for the spiritual welfare of his protégé. Captain Jones was the human instrument, in the hands of God, in bringing the boy in touch with certain influences in Wilmington which led to his conversion in the late summer or early fall of 1880.

It is believed from the data available that Charlie Soong arrived in Wilmington on the *Colfax* about November 1, 1880, or possibly a few weeks earlier. Original newspaper accounts appearing in the *Wilmington Star* show that he was baptized and joined the Church on Sunday, November 7, 1880, and this event doubtless took place at the close of the revival services which were in progress at the time of his arrival in Wilmington. Mrs. Mary Chadwick, whose maiden name was Mary Potter, was 18 years old when Soong first arrived in Wilmington, and remembers seeing him at the home of Mrs. Tom Ramsey on the evening after his arrival. He accompanied Captain Jones and Mrs. Ramsey to the Fifth Street Methodist Church revival, where he was converted while kneeling at the altar a few nights later. Mrs. Chadwick recalls how Soong and Captain Jones came to the home of Mrs. Ramsey, after the close of the service in which he was converted, and how the Chinese boy shook hands with every one in the house, telling each one how he had found the Saviour, and how he wanted to go back to China and tell his people about the salvation of Jesus Christ.

Mrs. Elizabeth Howell, who lives on the corner of Fifth and Worcester Streets, in Wilmington, was present at the Fifth Street Methodist Church, of which she was a member, the night Charlie Soong was converted. When he arose from the altar, where several others were kneeling, he seemed quite happy and his face was shining. Mrs. Howell recalls his thrilling testimony a few

days later at a Sunday afternoon meeting at the Church. He spoke of his gratitude to the members of the Church for their many kindnesses to a stranger, and of how he wanted to secure an education, so that he might return as a missionary to his native land. Mrs. Josie Hewlett, a member of the Fifth Street Church, recalls having seen Soong many times when he was a member of the Sunday School of that Church and a regular attendant upon the Church services. She and Mrs. Chadwick remember that Soong visited Wilmington, after his graduation from Vanderbilt, and that he was presented with a Bible by the members of the Fifth Street Church, just prior to his departure for China in the summer of 1885.

An article appeared in the *North Carolina Christian Advocate*, under date of January 29, 1931, which states that "On the Sunday before Christmas, in 1880, he was taken into the Methodist Church by Dr. Craven, who was pastor, as well as college president, and the ceremony in the old college chapel, which was for many years the Methodist Church, is well remembered by old residents, and even the text of Dr. Craven's sermon, 'Go ye into all the world and preach the Gospel to every creature.'" This statement, which was a dispatch from Trinity, the original site of Trinity College, near High Point, cannot be accurate, for the following reasons:

1. The annual report of Dr. Braxton Craven, President of Trinity College, to the Board of Trustees, dated June 9, 1881, states that "At our last conference, Rev. T. Page Ricaud made a proposition to me to take a Chinese boy, then at Wilmington. Complete arrangements were finally made, and he arrived here some two months ago. . . . The Durham Sunday School pays his board and the college gives the rest." According to this official report, Soong entered Trinity College about the first of April, 1881, and therefore, could not have been taken into the church "on the Sunday before Christmas, in 1880."

2. The *Wilmington Star*, of November 7, 1880, reports: "This morning the ordinance of baptism will be administered at this Church (Fifth Street Methodist). A Chinese convert will be one of the subjects of the solemn rite, being probably the first Celestial that has ever submitted to the ordinance of baptism in North Carolina."

An article in the same paper, under date of Tuesday, November 9, 1880, says that "The service at the Fifth Street Methodist Episcopal Church, on Sunday morning last, in connection with the baptism of the Chinese youth alluded to in our last, is said to have been exceedingly impressive. The young man, whose Chinese

appellation was Soon, assumed the Christian name in baptism of Charles Jones." (Soong took the name of his benefactor, Captain Charles Jones, of the *Colfax*.)

It may be that the service referred to at Trinity College was held in connection with the transfer of Soong's membership from Fifth Street Church in Wilmington to the Church at Trinity College, which institution he had entered in the month of April of 1881.

There is reason to believe that Rev. T. Page Ricaud, pastor of the Fifth Street Methodist Church, at the time of Soong's conversion, played the part of tutor to him during a part of the winter of 1880-81, and was instrumental in enlisting the cooperation of the authorities of Trinity College, as well as of the Trinity Church Sunday School, Durham, and later of Julian Carr, prominent capitalist and Methodist layman, in behalf of the boy's education. The catalogue of Trinity College for 1880-81, under the heading "Special and Preparatory Students," shows the following item: "Charles J. Soon, Weichan, China." While at Trinity he lived in the home of Professor W. T. Gannaway, but did most of his studying in the home of Dr. Braxton Craven, whose wife proved to be a most devoted friend and competent tutor.

Writing in 1931, in the *North Carolina Christian Advocate*, Dr. George B. Winton, acting Dean of the Vanderbilt University School of Religion, says, "Soong, or Soon, as we called him, was here from 1882 to 1885." It would appear, therefore, that he did not spend much more than a year at Trinity and that he matriculated in the Theological Department of Vanderbilt University in the fall of 1882." It would be interesting to know how much academic training he had received prior to his arrival in North Carolina, but it is probable that he did some college work during the second session of Trinity College which he attended. His work must have been satisfactory however, since he was able within the following three years to secure a certificate from the Theological Department of Vanderbilt University. Rev. John C. Orr, writing in the *World Outlook* a few years ago about his personal acquaintance with Charley Soong at Vanderbilt, says "He prepared his lessons well, passed all his examinations, and graduated with honor in his class of four in theology."

Dr. Orr recalls a touching incident in Soong's life at Vanderbilt: "Some of the Wesley Hall boys met on Sunday morning in the little chapel before breakfast for an experience meeting. One morning, Soong got up and stood silent for a moment. Then his lips trembled and he said: 'I feel so little. I get so lonesome. So far from my people, so long among strangers. I feel just like I



was a little chip, floating down the Mississippi River. But I know that Jesus is my Friend, my Comforter, my Saviour.' ”

During the vacation period, Soong sold hammocks, which he had learned to make on the *Colfax*, and also assisted some of the preachers in Tennessee and other states in revival services, with occasional visits to the hospitable homes of Julian Carr and other friends in North Carolina. Some of his letters written during the summer months show that the element of romance was not wholly lacking in his character. Writing of a visit to Washington, N. C., to Miss Annie Southgate, of Durham, he says: “I had a very pleasant time at Washington, although I know but few girls as yet. They say there are seven girls to one boy, and some of them are very beautiful. I have fallen in love with Miss Bell. Don't you think that is too bad, for I have to leave my heart in Washington and I go to China.”

Just before his return to China, Dean W. F. Tillett arranged a farewell service for him in the chapel of Vanderbilt University. In response to the Dean's words of appreciation, he said: “I have been preaching some, and I have found pleasure and joy in preaching the Gospel of Christ. I go back to my people in China, to preach the Gospel of Christ to them, and to live the life of Christ among them.” Charlie Soong was admitted on trial into the North Carolina Conference, which met in Charlotte in 1885, and by special request of Bishop Holland N. McTyeire, who desired to appoint him as a missionary to China, he was ordained deacon at the same Conference by Bishop John C. Keener. On page 53 of the Minutes of that year, under Appointments, Durham District, appears, “Missionary to China—Charles Jones Soon.”

Returning to his native land in the winter of 1885-86, Soong entered at once upon his duties as a missionary of the Methodist Episcopal Church, South. He served at Woosung, Soochow, Kuensau and at Shanghai, and it is believed that his missionary career terminated about 1892. His letters from China to his friends in North Carolina breathe the spirit of apostolic fervor and profound interest in the success of Christian missions in China. Miss Nora Chaffin, of the Department of History of the Woman's College, Duke University, has searched the files of the *Raleigh Christian Advocate*, and has assembled some of these letters written by Soong regarding his missionary labors in China.

Writing from Kuensau, February 4, 1887, Soong expresses to Mr. J. H. Southgate his deep sympathy in connection with the death of Miss Annie Southgate. He says: “Miss Annie was one of my best friends. Her Christian example is worthy of attention. When I left America, I had no idea such an event would have



occurred so soon, and that we are not permitted to meet again this side of Jordan. O this is sad to think of the sweetest flower God has plucked and taken away from us, but that very identical flower is blooming in the garden of God in heaven." He adds:

"I have begun to preach in this dialect, though not as fluently as I would like. . . . Kuensau is a walled city of four miles in circumference. It has a population of 300,000, including the suburbs. At present we have three different denominations represented here, besides the various sects of heathen religions: we, the Southern Methodists, the Southern Baptists, the French Catholic, the Buddhist, the Taoist and the Mohammedan. . . . Please pray for me and my work. May God give us abundance of success in the coming year, and that we may experience more deeply of His love to us-ward."

He speaks encouragingly of his work in a letter addressed to the *Raleigh Christian Advocate*, under date of December 21, 1887: "The outlook is very promising. The Spirit of the Lord is rapidly making His way into the hearts of His benighted people. . . . Our China Mission Conference has met and closed. . . . I returned to Kuensau for another year. By the grace and help of God, I hope to do better and more work for my Saviour than ever I did before. . . . Our hospital for women in Soochow is completed. Our new brick church in the English Concession at Shanghai is receiving its last finishing touch."

Charlie Soong never made a wiser choice than in the selection of a wife, and he closes his letter to Mr. Southgate with this reference to his happy marriage: "Well, I shall come to a close, but before I do so, I must tell you I am different from what I used to be. I am married. The ceremony was performed by Rev. C. R. Reid, of our Mission." Miss Ni who became Mrs. Soong, is said to have been a member of a wealthy family in the Kiangsu Province of China, and has frequently been referred to as the product of a Baptist Mission, although Jeannette Archer Neal, writing in *The State*, published at Raleigh, insists that Miss Ni was won to Christianity through the influence of an English governess, and was a member of the Episcopal Church, until her marriage when she became a member of the Methodist Church.

In one of these letters, dated July 7, 1886, and signed "Yours faithfully, Charles J. Soon," he says: "Soochow will finally be the evangelistic center of our Church in this province. May God hasten the time when we will be able to send faithful men and women from this place to bear the glad tidings of the Lord Jesus to the millions in other parts of China."

Various reasons have been assigned for the retirement of

Charlie Soong from the work of a full-time missionary. Mike Bradshaw, Jr., in a valuable and lengthy article in *The Raleigh News and Observer*, under date of June 28, 1936, gives as the reason the fact that Soong chafed under what he considered the arbitrary administration of the China Mission by the famous Georgia missionary, Young J. Allen. In one of his letters to Mr. J. H. Southgate, Soong refers to Allen's refusal of permission for him to visit his parents, on the island of Hainan, upon his return to China, after a separation from his loved ones of five years. Dr. Allen said that he might visit his parents during the Chinese New Year, which was six months distant. Soong writes:

I am very much displeased with this sort of authority, but I must bear it patiently. If I were to take a rash action, the people at home (my Durham friends especially) might think that I am an unloyal Methodist and a law breaker, so I have kept as silent as a mouse. But when the fulness of time has come, I will shake off all the assuming authority of the present superintendent, in spite of all his protestation, assuming authority and detestation of native ministry. . . . I don't like to work under him—I will apply for transmission to Japan.

It cannot be doubted that Soong felt deeply hurt over the outcome of his request to visit his home, upon his return to China in 1886, but it should be remembered that he labored earnestly and faithfully as a missionary for at least six years after the incident referred to. It may be of interest to note that Soong gives the real reason for his retirement from the work of a full-time missionary in a letter written to the *Raleigh Christian Advocate*, dated October 19, 1892:

My reason for leaving the Mission was it did not give me sufficient to live upon. I could not support myself, wife and children, with about \$15.00 of U. S. money per month. I hope that my friends will understand that my leaving the Mission does not mean the giving up of preaching Christ and Him crucified. At present I am connected with the American Bible Society, but I am still doing my own work connected with our Church. My laborers in the field, Brothers Hill and Bonnell, will bear testimony to this. So my leaving the Mission simply means that I am an independent worker of our Methodist Mission, or one who tried to do as much as he can for the Mission, without depending on the Church at home for his support.

I am now in charge of our New Methodist Church, which is the gift of Brother Moore, of Kansas City, U.S.A., and which is the finest native church in the city. We have a very large Sunday School in this Church, and a fine staff of teachers. I have a nice Sunday School class, which is composed of young men and old.

His letter closes with this request: "First pray for me, that I may be a faithful instrument in winning souls to Christ; second, pray for the Mission work in this benighted land; and third, pray to the Lord that He may send more laborers into the fields, white unto the harvest."

Upon his retirement from the active work of a missionary, Soong established a commercial printing business and specialized in printing Bibles in Chinese. Later, when a wealthy Chinese family built a flour mill, its members selected Charlie Soong as its manager, and he continued in this position from the late nineties until his death in 1918. He became quite wealthy, and was able to send his six children to the United States for their education. He was associated with Sun Yat-sen in the establishment of the Chinese Republic, and was forced at times to live in seclusion in Japan with that great leader.

He continued an earnest Christian and an active member of the Methodist Church until his death. His wife, whom he married in 1887, was a woman of remarkable Christian devotion, and the home which this godly couple established was a spiritual center from which emanated influences which have affected the whole of China. His selection of Wesleyan College, in Macon, Georgia, for the education of his daughters reveals his loyalty to the Church, of which he was a devoted member. The two older girls graduated from that institution, and Mei-ling, now Madame Chiang Kai-shek, lived in the home of Bishop W. N. Ainsworth for a time, and was guided patiently in her elementary studies by Miss Margie Burks and by her mother, Mrs. M. M. Burks, who was Professor of English in Wesleyan at the time. She came to the United States at the age of ten, and would have graduated from Wesleyan but for the fact that she wanted to be near her brother, T. V. Soong, who was a student at Harvard, and so she entered Wellesley and was later graduated with distinction from that institution.

It is not claiming too much to assert that the conversion of Charlie Soong at the altar of the Fifth Street Methodist Church in Wilmington, in the fall of 1880 was one of the significant events in the history of modern China. Doubtless he would have continued his life as a humble Chinese sailor, but for that experience of Divine grace which flooded his soul that night. A new inspiration and power came into his life that night, and almost immediately all of the resources of a great Church were enlisted in his behalf. Millions have been challenged with the vision of a more abundant life by reason of his decision to open the door of

his heart and invite the Omnipotent Christ to take His place upon the throne of his life.

FRED T. BARNETT.

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### CLASS OF 1941

There were thirty members in the class of 1941 of the Divinity School. Twenty-nine of the graduates were Methodists and one was a member of the Congregational-Christian Church. Three of the graduates are continuing further graduate study; one is under appointment as a missionary; twenty-six are serving as pastors. The Class of 1941 is represented in eleven annual conferences of the Methodist Church.

Six graduates joined the Western North Carolina Conference. Their appointments are as follows: S. B. Biggers, Tabernacle, Albemarle; W. F. Heffner, Concord-Sharon; I. R. Miller, Ansonville; M. W. Nesbitt, Central, Denton; R. H. Stamey, Belmont; W. R. Thompson, Mayodan.

The Louisiana Conference has four members of the Class of 1941. They have been appointed as follows: W. D. Boddie, Felicity, New Orleans; L. L. Booth, Kentwood; Jack Cooke, Rodessa; H. B. Teer, Sicily Island.

Three members of the Class of 1941 are members of the North Carolina Conference. J. D. A. Autry is pastor at Avon, while A. D. Gray has been assigned to Jacksonville. L. E. Blackburn joined the North Carolina Conference and has been appointed a Missionary in Africa. He will spend a portion of this academic session at Cornell University before sailing for Africa; address, 133 Blair St., Ithaca, N. Y.

Three of the graduates returned to their annual conferences in South Carolina. A. M. Brabham and S. R. Crumpton are members of the South Carolina Conference with the following appointments respectively: Grover and Rembert. J. C. Evans joined the Upper South Carolina Conference in 1940 and is assistant pastor, Washington Street Church, Columbia.

C. R. Arthur, F. A. Duncan, and J. W. Inge hold the following appointments in the Virginia Conference: C. R. Arthur, Minister to Military Forces, Bowling Green; F. A. Duncan, Middle Bedford; J. W. Inge, Huddleston. R. E. Garrison is at home at Dillwyn, Virginia.

Two members of the Class of 1941, T. D. Everitt, and E. W. Prentis, joined the Louisville Conference, with appointments at Cadiz and Rockport, respectively.

E. E. O'Neal is also a member of the Virginia Conference but is continuing further graduate study at Hartford Theological Seminary.

The Class of 1941 is represented in four other annual conferences of the Methodist Church as follows: J. A. Bridewell, Hattiesburg (Mississippi); E. L. Brock, Bartow (South Georgia); T. C. Hendrix, Hull (Illinois); L. D. Rustin, Assistant Pastor, Wilshire Blvd. Methodist Church, Los Angeles, California (Southern California-Arizona).

W. J. Andes, the Congregational-Christian representative of the Class of 1941, is now pastor of Happy Home Congregational Church, Ruffin, N. C.

Dana Dawson and B. M. Waggoner are continuing further graduate study. The former has enrolled in Yale University and the latter is a student in the Graduate School of Duke University.

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### COURSES IN RELIGION FOR NEGRO MINISTERS

Dr. N. C. Newbold of the State Department of Education has worked for a number of years to improve the educational preparation of Negro ministers in North Carolina. His efforts, together with those of Dr. Haynes of the Federal Council of Churches, were directed principally at helping those ministers who had least educational preparation.

Early in 1940, after a conference at Duke University, the movement for improving the educational facilities of Negro ministers took a new turn in an effort to provide means for those who already had considerable training. At that time the Graduate School at the North Carolina College for Negroes had recently been established, and an arrangement was made by which courses for Negro ministers who were college graduates were given under the auspices of the Graduate School at the North Carolina College, for which the Graduate School would give credits which might be used toward a Master's Degree or which might ultimately be transferred to some theological seminary.

A census of the Negro ministers of Durham disclosed that there were about 10 ministers who were college graduates. Some others were afterward found in neighboring towns, such as Chapel Hill and Mebane. Some of these ministers, however, felt no need of advanced education, since they already held degrees from theological schools. A class was organized at the North Carolina



College for which President Shepard provided classroom and other facilities, charging only a small registration fee. Books were loaned to the college library from the library of the Duke Divinity School, and Dean Russell undertook the first course on "Old Testament Theology." The class met two hours a week from 2:00 p.m. to 4:00 p.m. on Tuesdays through the Spring semester of 1940. Altogether, there were 10 or 11 who attended all or part of the time, and five completed the course and received credit for it.

In the Fall of 1940, Dean Russell gave a similar course on "New Testament" in which seven were enrolled and for which six received credit. In the meantime, ministers were found in the city who did not have a college degree, but who would be glad to have a course on the undergraduate level. Professor Gilbert T. Rowe of the Duke University Divinity School offered a course on "Great Characters of the Old Testament" which seven students attended.

In the Spring semester of 1941, Dean Russell offered a graduate course on the "Life of Christ," for which six ministers received credit. The development of the movement was so encouraging that Dr. Newbold contributed \$50 to purchase books for the college library specially suited for such courses, and the fees which were paid in by the members of the class were used for the same purpose.

Meanwhile, the news of the work here had spread abroad, and President R. P. Daniel of Shaw University at Raleigh expressed an interest in having a somewhat similar movement organized at Shaw. The work began in March, 1941, with a course on the "Life of Christ," conducted by Professor K. W. Clark of the Duke Divinity School. This course was arranged so that regular students at Shaw could take it, as well as ministers living in Raleigh, and altogether there were 17 enrolled.

During the Fall semester, 1941, the work at Shaw University continued with a course on "The Life of Paul," by Dr. Clark, with nine enrolled. The work in Durham was continued with even closer coordination with the North Carolina College, Dean A. Elder assuming responsibility for promotion and supervision of the courses. Dr. Russell conducted a graduate course on "The Teaching of Jesus" in which eight students enrolled; and Dr. Preston H. Epps of the University of North Carolina conducted an undergraduate course on "The Life of Jesus," to which properly qualified church workers, as well as college students and ministers, were admitted. There were five who took the course.



**STUDENT ACTIVITY—FIRST SEMESTER**

The primary purpose of the student body in its activities has been to cooperate with Dean Garber and the faculty in making the Divinity School a Christian community. Through the various phases of its program the student body has sought to create among the students an awareness of some of the more vital issues and problems with which the Christian church is today confronted. Service activities of both a social and religious nature have been engaged in.

At the beginning of the semester the incoming junior class of thirty-seven men was welcomed by the Reception Committee, under the supervision of Roy Brown. The new men were received by the student body at informal teas and parties. Dean and Mrs. Garber were hosts to all the students and faculty at a formal reception.

Chapel services held on Monday and Wednesday of each week in York Chapel have been a great aid in the effort to create within the school a spirit of community. Under the direction of a joint faculty-student committee headed by Dr. A. C. Outler and Jim Major, respectively, the services of worship have been prepared and led by both faculty and students. Faculty members and students have alternated as chapel speakers.

Among guest speakers have been Dr. Roy L. Smith, editor of *The Christian Advocate*; Bishop James Cannon, Jr.; Rev. Miles Mark Fisher, pastor of the White Rock Negro Baptist Church; Rev. John Church, evangelist of the Methodist Church; Dr. Rachel Davis Dubois of the Friends' Intercultural Education Committee; and Rev. Kelsey Regen, pastor of the First Presbyterian Church of Durham.

In observance of Thanksgiving a communion service was held, at which an offering was taken to be used in helping provide medical care for an underprivileged youth in Duke Hospital.

Under the auspices of the Christian Social Action Committee, headed by Howard Carroll, and the Forum Committee, of which Joel Cooper is Chairman, forums have been held on several topics of current importance. Dr. Russell opened the forum series with a discussion of the purpose and meaning of theological training. Dr. Hornell Hart, Mr. Paul Peterson, secretary of the Durham Y. M. C. A.; Rev. John Wayland, pastor of Temple Baptist Church; Dr. H. Shelton Smith; Mr. George Cole; and John Rice, chairman of the Juvenile Character Committee participated in a panel discussion on "The Minister and Juvenile Character." Mr. Howard Kester, editor of *Prophetic Religion* and secretary of the

Fellowship of Southern Churchmen, spoke at a forum on the subject, "Has the Rural Church a Future?" John Swomley, Youth Secretary of the Fellowship of Reconciliation, visited the campus and spoke to several groups. Dr. Arthur Raper, prominent sociologist and student of the economic problems of the South, took part in a forum discussion on "The South and Her Tenants."

Local members of the Fellowship of Reconciliation have organized a group which holds regular weekly meetings. LeRoy Scott was elected chairman of the local fellowship group.

The high point of the past semester was the Fall Spiritual Life Advance, held October 26-28, at which Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, was the guest preacher. Dr. Beaven spoke five times besides participating in an informal discussion and holding interviews with individual students. Dr. Beaven's experience as both pastor and teacher enabled him to combine the practical aspects of the ministry with those of academic training.

Spiritual life groups, under the leadership of Doctors Russell, Petry, and Rowe have been meeting each week. These groups have proved highly beneficial in increasing an awareness of the spiritual life among the students. George Culbreth, as chairman of the Spiritual Life Committee, is in charge of these activities.

Divinity School students have participated in the intramural athletic program of the University. Under the leadership of John Beard, chairman of the Athletic Committee, the student body has taken part in touch football, basketball, tennis, and track contests. The Divinity School team placed third in touch football. In tennis the doubles' team went to the semi-finals, and a member of the student body won the cross-country race. At present the basketball team is undefeated.

An increased emphasis has been placed upon the social life of the Divinity School as a means of helping faculty and students become better acquainted with each other. The Social Committee under the leadership of R. W. Rainwater, Jr., together with the faculty Social Committee headed by Dr. H. E. Spence, has provided several very successful social functions. Early in the year a movie party was held in honor of the new men, with members of the first-year class of the Nurses' School as guests. A cabin party was enjoyed early in the fall at Camp Sacarusa. Shortly before the holidays a Christmas party was held in the East Duke Building on the East Campus. In addition to the formal reception at the beginning of the year, the faculty social committee has been host to the students at two faculty-student teas—one preced-

ing Thanksgiving and the other shortly before Christmas. Wives of the faculty members prepare and serve the teas.

The first issue of *Christian Horizons*, the quarterly journal of the student body, came off the press the last of November. One article, "Men Without a Mission," by George Cole has already been reprinted by another publication. Howard Wilkinson, the editor, and his staff have expanded the magazine and made other changes in cover design and binding. *Christian Horizons* still maintains its position as the foremost student publication of its type in America.

Five members of the student body—James Allen Knight, Howard Wilkinson, Donald Mackay, Byron Cravens, and Joe Caldwell attended the National Methodist Student Conference, which met at Urbana, Illinois, December 29 to January 2.

Members of the student body have taken part in various service projects off the campus. The Jail Ministry Committee, with J. J. Powell as chairman, holds services each Sunday in the jail. The Church Relations Committee, of which Edwin Carter is head, has been providing Sunday School teachers and substitute preachers for churches in and near Durham.

Plans for the second semester of student body activity include the annual Divinity School Banquet, the Spring spiritual Life Retreat, for which Dr. John R. Mott will be the guest preacher; an Institute of Missions; a Rural Church Institute to be sponsored by the Duke Endowment Association, and several forums on topics of current interest.

JOE E. CALDWELL.

## DIVINITY SCHOOL STUDENT BODY CONSTITUTION

### ARTICLE I

#### *Name*

This organization shall be known as the Student Body of the Divinity School of Duke University.

### ARTICLE II

#### *Purpose*

The purpose of this organization shall be to regulate the activities of the Student Body of the Divinity School, and to help all the students to achieve a vital spiritual relationship with God and to manifest this relationship in a spirit of service.

### ARTICLE III

#### *Relationship to Duke University*

This organization exists as a part of Duke University. Its activities shall be conducted in harmony with the policies of this institution and in conformity with its regulations. Various privileges of Duke University are open to students of the Divinity School. Students in this school are expected to take part in the religious and social life of the University campus.

## ARTICLE IV

*Membership*

The membership of this organization shall include all students enrolled in the office of the Dean of the Divinity School for as much as one semester hour.

## ARTICLE V

*Officers*

Section 1. The officers of this organization shall be a President, a Vice-President, a Secretary, and a Treasurer.

Sec. 2. Each officer must be carrying a minimum schedule of twelve semester hours at the time of his election.

Sec. 3. The president shall be elected from the members of the rising Senior Class.

## ARTICLE VI

*Election of Officers*

Section 1. The officers of the Student Body shall be elected for a period of one year. The election of said officers shall be held annually on or before April 15. The newly elected officers shall assume their duties by April 25.

Sec. 2. A list of the rising Seniors who are eligible for the office of President of the Student Body shall be posted by the President at least one week prior to the election date. A list of members eligible for the offices of Vice-President, Secretary, and Treasurer of the Student Body shall be posted at the same time.

Sec. 3. The method of voting used in elections shall be that of secret ballot.

Sec. 4. A majority vote of the members present shall be necessary for the election of a candidate to office. In the event no election is declared on the first ballot, balloting shall continue until a majority is reached.

Sec. 5. In the event of a vacancy in these offices: vice-president, secretary, or treasurer, an official election shall be called to fill said vacancy or vacancies. The Vice-President shall become President in the event of a vacancy in this office.

## ARTICLE VII

*Duties of Officers*

Section 1. The President shall call and preside over all business meetings of the Student Body and of the executive committee. He shall be held responsible for faithfully performing all regular duties pertaining to his office. He shall be an *ex officio* member of all committees.

Sec. 2. The Vice-President shall assume the duties of the President in his absence or at his request, and shall be actively associated with the President in the administrative work of the Student Body.

Sec. 3. The Secretary shall keep the minutes of the business meetings and a list of members. He shall post notices of business meetings and attend to the correspondence of the Student Body.

Sec. 4. The Treasurer shall collect the dues, keep an accurate record of the finances of his organization, and make all disbursements as shall be authorized by the executive committee.

## ARTICLE VIII

*Committees*

Section 1. The Executive Committee shall be composed of the elective officers. The appointive officers may serve as non-voting members of this Committee. The duties of this Committee shall be to authorize all dis-

bursments of the Student Body; to audit the Treasurer's records; to represent this organization in any dealings with the University administration and the Divinity School; and to appoint all temporary committees. The President shall submit to the Executive Committee the names of proposed committee chairmen for approval. The Executive Committee shall hold a minimum of two meetings each semester for the consideration of the Student Body program. At two of these meetings each semester the standing committee chairman shall submit a report of their past and future program. Each of these committee chairmen shall be required to submit to the Executive Committee at the end of the year a written report of his activities during his term of office. Said report shall be submitted on or before the last meeting of the Executive Committee and shall be placed on the permanent file of the Student Body.

Sec. 2. The number and duties of the Student Body committees shall be determined by the Executive Committee.

Sec. 3. The chairman of each committee shall be given authority to choose as many members from the active membership of this organization as are needed to perform the work of his committee in the most efficient manner.

## ARTICLE IX

### *Finances and Dues*

Section 1. The retiring Treasurer shall submit to the elected Executive Committee a detailed report of the financial transactions of the year. Upon the basis of this report and with consideration of the program of the ensuing year, the Executive Committee shall post a tentative budget at least two weeks prior to the period of final examinations.

Sec. 2. The Executive Committee shall not assume financial obligations for longer than one school year.

Sec. 3. The active members of the Student Body shall pay dues of \$1.00 per semester.

## ARTICLE X

### *Meetings*

Section 1. Meetings of the Student Body may be called at any time deemed necessary by the President. The President shall call a meeting upon the request of any ten members.

Sec. 2. A meeting shall be held annually on or before April 15 for the election of officers.

Sec. 3. Meetings of the Student Body shall be governed by Robert's *Rules of Order* except in cases where procedure is provided for herein or hereinafter.

## ARTICLE XI

### *Voting*

Section 1. To be eligible to participate in the voting of the Student Body, the voter must be enrolled in the office of the Dean of the Divinity School for as much as one semester hour.

Sec. 2. One-fourth of the membership of the Student Body shall constitute a quorum necessary for the transaction of business.

Sec. 3. Absentee ballots shall not be recognized at any time.

## ARTICLE XII

### *Christian Horizons*

Section 1. The official publication of the Student Body shall be a quarterly journal known as *Christian Horizons*.

Sec. 2. *Christian Horizons* shall be published independent of any other than student supervision.



Sec. 3. The editor and business manager shall be elected for a period of one year and shall be eligible for re-election. The election of said officers shall be held annually on or before April 15. The newly elected officers shall assume their duties by June 1. Staff officers other than the editor and business manager shall be appointed by the elected editor.

• Sec. 4. The editor, associate editor and business manager shall constitute a publications board. The publications board shall nominate persons to fill the office of editor and business manager for the ensuing year. There may be as many nominations for the two elective offices as the Board desires, plus nominations if the Student Body desires to make additions.

### ARTICLE XIII

#### *Amendments*

Section 1. This constitution may be amended at any meeting of the Student Body by a two-thirds vote of the members present.

Sec. 2. Notice of the proposed amendment or amendments shall have been made public one week prior to the time of voting. Any proposed amendment must be in writing. One copy must be posted where it may be seen by all members of the Student Body.

### CHANGES IN APPOINTMENTS OF ALUMNI

The following changes in appointments of Divinity School alumni have been noted in those annual conference journals received up to January 1, 1942.

*Alabama Conference*—A. C. Adkins, B.D. '34, from Opp to Dauphin Way, Mobile.

*Baltimore Conference*—Harold Milstead, B.D. '40, from Jarrettsville-West Harford to Stone Chapel; R. M. Sharpe, B.D. '32, from Marvin, Washington, to Calvary, Mt. Airy.

*Central New York Conference*—K. W. Anderson, B.D. '35, from Van Etten to Chaplain, U. S. Army.

*Central Texas Conference*—P. M. Riley, '39, from Union Theological Seminary to Sherman Protestant Chapel, Riverside, California.

*East Oklahoma Conference*—T. S. Davis, '35, from Wister to Smithville.

*Florida Conference*—W. R. Boland, '35, from Auburndale to Dade City; H. M. Hardin, B.D. '32, from Concord Park, Orlando, to Child's Park, St. Petersburg.

*Holston Conference*—H. M. Ratliff, Jr., '39, from Spofford (Southwest Texas Conference) to Oakdale; M. S. Kincheloe, B.D. '31, from Trinity, Chattanooga, to Broad Street, Cleveland; T. P. Carriger, B.D. '35, from Flintstone to Dublin.

*Iowa-Des Moines Conference*—L. H. Thompson, B.D. '32, from Lacey-Taintor to Pulaski-Troy.

*Louisville Conference*—E. S. Denton, B.D. '33, from Owensboro to Princeton.

*North Alabama Conference*—Paul Cooke, '32, from Huffman, Birmingham, to Trinity, Talladega.



- Northwest Texas Conference*—J. E. Shewbert, B.D. '34, from Loraine to Highland Heights, Sweetwater.
- Peninsula Conference*—C. S. Lowell, '32, from Florida Conference to Claymont, Delaware.
- South Carolina Conference*—H. L. Spell, B.D. '34, from Lamar to Summerville; J. F. Trammell, B.D. '33, from Hamilton (Missouri Conference) to Assistant Pastor, Central, Florence; G. F. Conley, '41, from Little River to Bucksville; F. S. James, '32, from Manning to Chaplain, U. S. Army.
- Tennessee Conference*—J. D. Bass, '31, from Decherd to Mount Pleasant; R. L. Freeman, B.D. '40, from Barnhill to Lobelville.
- West Virginia Conference*—R. J. Matheny, B.D. '34, from Kermit-Inez to Westover-Drummond, Morganton.
- Western North Carolina Conference*—
- Biggers, S. B., B.D. '41, from Tabernacle, Albemarle, to Junior Preacher, Myers Park, Charlotte.
- Brendall, E. H., B.D. '36, from Park Street, Belmont, to Trinity.
- Brown, C. D., B.D. '32, from Junaluska to Concord-El Bethel.
- Brown, R. O., B.D. '40, from Jonathan to Pilot Mountain.
- Carroll, J. E., B.D. '31, from Grace, Greensboro, to Leaksville.
- Cox, A. J., B.D. '37, from Pfeiffer to Mount Tabor.
- Goodson, W. K., '36, from Junior Preacher, West Market Street, Greensboro, to West Greensboro.
- Hardee, R. M., B.D. '33, from Glenwood, Greensboro, to Mocksville.
- Holmes, J. J., B.D. '38, from Jackson Park, Kannapolis, to Maple Springs.
- Holt, K. G., '30, from Leicester to Fairview.
- Hood, G. F., B.D. '32, from North Forest, Morganton, to Chaplain, U. S. Army.
- Huffman, N. A., B.D. '33, from Waxhaw to Wesleyan College.
- Huneycutt, W. J., B.D. '39, from Boston University School of Theology, to Yadkinville.
- Jones, H. E., B.D. '36, from Bryson City to Elmwood.
- Jordan, F. B., B.D. '31, from Central, Spencer, to Central, Concord.
- Lanier, W. L., '33, from Cullowhee to Unity-Fair Grove.
- Lefler, B. W., B.D. '33, from Bethel-Battleground to West End, Greensboro.
- Lowman, E. H., B.D. '38, from Bethel, Hickory, to Hiddenite.
- Lyerly, A. A., '35, from Harmony, Concord, to Chaplain, U. S. Army.
- McLarty, E. K., Jr., B.D. '34, from Love's, Walkertown, to Grace, Greensboro.
- McLarty, J. B., B.D. '30, from Boone, to Main Street, Belmont.
- Mullis, D. B., B.D. '37, from Jonesville to Morris Chapel, Walkertown.
- Pittard, J. L., B.D. '40, from Moriah to Chaplain, U. S. Army.

- Richey, M. S., B.D. '39, from Junior Preacher, Central, Asheville, to Cullowhee.
- Robinson, H. M., B.D. '33, from Bessemer City to First, Winston-Salem.
- Ross, C. B., '38, from Junior Preacher, First, Salisbury, to Pfeiffer.
- Sides, W. C., Jr., '38, from Mocksville to Friendship.
- Shackford, J. T., '40, from Fine's Creek to Winston.
- Shankle, Byron, '30, from Candler to Reidsville.
- Shinn, F. H., B.D. '37, from Trinity, Gastonia, to Waxhaw.
- Shives, M. B., '38, from Emma to Leicester-Bell.
- Shore, P. L., Jr., '37, from Stoneville-Mayodan to Calvary, Greensboro.
- Smith, A. M., '39, from Vance (North Carolina Conference) to Jackson Park, Kannapolis.
- Stafford, G. R., B.D. '32, from Morganton to Drexel.
- Stokes, M. B., Jr., B.D. '35, from Illinois Wesleyan University to Emory University.
- Tuttle, R. G., B.D. '34, from Gibsonville to Sylva.
- Waggoner, A. C., B.D. '31, from Coburn Memorial, Salisbury, to North Wilkesboro.
- Washam, C. C., '32, from Pilot Mountain to Clyde.
- Yountz, J. E., '31, from Trinity to Main Street, Albemarle.

## STATISTICS OF DIVINITY SCHOOL ALUMNI, 1926-1941

### A. ALL ALUMNI

I. *Present Occupation*: Pastors, 437; In secular work, 36; Faculty members of colleges and theological schools, 20; Wives of preachers, 18; Missionaries, 17; Chaplains, 17; No information, 15; Enrolled for additional graduate study, 11; Deceased, 6; Connectional officials, 3; Teacher of religion in public school, 1; Total, 581; Present enrollment, 109; Total enrolled, 690.

II. *Denominational Affiliation*: Methodist, 502; Baptist, 33; Congregational-Christian, 12; Presbyterian, 10; Disciples of Christ, 6; Moravian, 3; Reformed, 3; Protestant Episcopal, 3; Pentecostal Holiness, 2; Nazarene, 2; Hebrew, 2; Lutheran, 1; Quaker, 1; Unitarian, 1; Total, 581.

III. *States Represented*: North Carolina, 303; Virginia, 52; South Carolina, 41; Texas, 21; Tennessee, 20; Arkansas, 13; Florida, 12; Louisiana, 12; West Virginia, 12; Alabama, 10; Mississippi, 10; Kentucky, 8; Missouri, 8; Georgia, 7; District of Columbia, 6; California, 6; Massachusetts, 6; New York, 5; Oklahoma, 5; Maryland, 3; Pennsylvania, 3; Colorado, 2; Ohio, 2; Connecticut, 1; Delaware, 1; Illinois, 1; Indiana, 1; Iowa, 1; Minnesota, 1; Missouri, 1; New Jersey, 1; Vermont, 1; *Foreign Countries*, Japan, 3; Korea, 2; Total, 581.

IV. *Colleges and Universities Represented:* Duke University, 159; Wofford College, 43; Emory and Henry College, 25; Wake Forest College, 23; Elon College, 20; High Point College, 20; Asbury College, 17; Hendrix College, 14; Randolph-Macon College, 13; Birmingham-Southern College, 12; Millsaps College, 12; Lambuth College, 10; Florida Southern College, 9; University of North Carolina, 9; Catawba College, 8; Lenoir-Rhyne College, 8; Morris Harvey College, 8; Southern Methodist University, 8; Southwestern University, 8; Centenary College, 7; Kentucky Wesleyan College, 7; Davidson College, 6; University of South Carolina, 6; Emory University, 5; Central College, 4; Moravian College, 4; Scarritt College, 4; Furman University, 3; Guilford College, 3; Marion College, 3; McMurry College, 3; Southeast Missouri Teachers College, 3; University of Arkansas, 3; University of Mississippi, 3; University of Richmond, 3; William and Mary College, 3; Allegheny College, 2; American University, 2; Berea College, 2; The Citadel, 2; Greensboro College, 2; Hampden-Sydney College, 2; Lynchburg College, 2; Maryville College, 2; Mercer University, 2; Mississippi State Teachers College, 2; North Carolina College for Women, 2; North Carolina State College, 2; Tulane University, 2; University of Arkansas, 2; University of Chicago, 2; University of Florida, 2; Arizona State Teachers College, 1; Atlantic Christian College, 1; Boston University, 1; Centre College, 1; Chosen Christian College, 1; Coker College, 1; College of City of Charleston, 1; DePauw University, 1; Drury College, 1; East Central State Teachers College, 1; East Tennessee Teachers College, 1; Evansville College, 1; George Washington University, 1; Gordon College, 1; Henderson Brown College, 1; Henderson State Teachers College, 1; Lander College, 1; Lebanon Valley College, 1; Louisiana State University, 1; Marietta College, 1; Martha Washington College, 1; Murray State Teachers College, 1; Newberry College, 1; New York University, 1; Oklahoma Agricultural and Mechanical College, 1; Olivet College, 1; Park College, 1; Pasadena College, 1; Peabody College, 1; Randolph-Macon Woman's College, 1; Redlands University, 1; Rice Institute, 1; Salem College, 1; Shepherd State Teachers College, 1; St. John's College, 1; Southeastern State Teachers College, 1; Southwestern State Teachers College, 1; Susquehanna University, 1; Taylor University, 1; Tennessee Polytechnic Institute, 1; Tennessee State Teachers College, 1; Transylvania College, 1; University of Alabama, 1; University of California, 1; University of Maryland, 1; University of Texas, 1; Virginia Polytechnic Institute, 1; Wesleyan College, 1; Western Maryland College, 1; Whittier College, 1; Whitworth College, 1; Winthrop College, 1; Total, 581.

V. *Representation in Methodist Annual Conferences:* Western North Carolina, 108; North Carolina, 90; Virginia, 33; South Carolina, 20; Holston, 11; Louisiana, 11; Upper South Carolina, 11; West Virginia, 11; Memphis, 8; North Arkansas, 8; Florida, 7; Baltimore, 6; North Mississippi, 6; Southwest Texas, 6; Little Rock, 5;

Louisville, 5; Tennessee, 5; Texas, 5; South Georgia, 4; Southern California-Arizona, 4; West Oklahoma, 4; Alabama, 3; Mississippi, 3; North Alabama, 3; North Texas, 3; Southwest Missouri, 3; California, 2; Central Texas, 2; Colorado, 2; Cuba, 2; East Oklahoma, 2; Missouri, 2; Peninsula, 2; Central New York, 1; Erie, 1; Genesee, 1; Iowa-Des Moines, 1; Kentucky, 1; Newark, 1; North Georgia, 1; Northwest Texas, 1; Pittsburgh, 1; St. Louis, 1; Southern Illinois, 1; Total, 408.

## B. ALUMNI HOLDING DEGREE OF BACHELOR OF DIVINITY

I. *Present Occupation*: Pastors, 257; Faculty members in colleges and theological schools, 17; In secular work, 15; Chaplains, 11; Missionaries, 8; Enrolled for additional graduate study, 5; Wives of preachers, 2; Teacher of religion in public school, 1; Connectional official, 1; Total, 317.

II. *Faculty Members in Colleges and Theological Schools*: G. N. Ashley, '32, Salemburg Academy; L. H. Burns, '37, Morris Harvey College; J. R. Carruth, '33, Weatherford College; C. S. Green, '30, President, Coker College; Esther Huffman, '34, Wesleyan College; Norman Huffman, '33, Wesleyan College; H. H. Hutson, '35, Birmingham-Southern College; H. M. Johnson, '33, Candler School of Theology, Emory University; J. D. Lee, '34, Candler School of Theology, Emory University; G. S. Moyer, '34, Catawba College; Liston Pope, '32, Divinity School of Yale University; Paul A. Root, '32, School of Theology, Southern Methodist University; H. E. Spence, '27, Divinity School, Duke University; Mrs. H. E. Spence, '29, Duke University; M. B. Stokes, '35, Candler School of Theology, Emory University; C. T. Thrift, '33, Florida Southern College; Melvin J. Williams, '39, Albion College.

III. *Chaplains*: W. K. Anderson, '35 (Army); A. R. Cook, '35 (Navy); S. E. Donald, '33 (Navy); R. W. Faulk, '33 (Navy); G. F. Hood, '32 (Army); H. R. Jordan, '35 (Army); J. H. Justus, '34 (Army); J. L. Pittard, '40 (Army); E. A. Swann, '38 (Army); K. I. Tucker, '35 (Army); H. M. Twitchell, '34 (Navy); M. C. Wilkerson, '39 (Army).

IV. *Missionaries*: L. E. Blackburn, '41 (Africa); C. W. Clay, '32 (Brazil); Garfield Evans, '33 (Cuba); A. V. Harbin, '32 (Japan); W. C. Huckabee, '33 (Japan); W. F. Pledger, '37 (India); J. D. Stott, '29 (Japan); I. U. Townsley, '37 (Africa).

## C. OTHER ALUMNI

I. *Present Occupation*: Pastors and Junior Preachers, 180; In secular work, 21; No information, 16; Wives of preachers, 16; Missionaries, 9; Deceased, 6; Enrolled for additional graduate study, 6; Chaplains, 5; Faculty members, 3; Connectional officials, 2; Total, 264.

**FACULTY NOTES**

DR. B. HARVIE BRANSCOMB attended the Fall meeting of the American Theological Committee of the Faith and Order Movement. He represented Duke University at the session of the North Alabama Conference of the Methodist Church in November. Dr. Branscomb also took part in the program at the dedication of the joint University Library at Nashville, Tennessee, and at the Saturday morning session on University Centers of the South. He presented a paper at the Saturday afternoon session on the subject "Teaching with Books." The colleges represented in the joint session were Vanderbilt University, Scaritt College, and Peabody College.

DR. KENNETH W. CLARK was the visiting Professor at Shaw University for the Fall semester, giving a course on the Life and Work of Paul. He taught in the Portsmouth, Virginia, Training School, giving a course on New Testament literature. Among the sermons delivered by Dr. Clark during the Fall semester were those preached at First Baptist Church, Oxford, Temple Baptist Church, Wilmington, vespers for the North Carolina College for Negroes, and Shaw University vespers in Raleigh. Dr. Clark spoke to the Presbyterian Student Association on the New Testament in a series on the Bible. He addressed the Raleigh Ministerial Association on the subject "The Ministry in the Present Crisis." Dr. Clark attended the meeting of the National Association of Bible Instructors and the Society of Biblical Literature, held at Union Theological Seminary during the holidays. At the latter place he presented a paper, "Similes on God and Nature."

DEAN PAUL N. GARBER delivered an address before the Brotherhood of the Western North Carolina Annual Conference in October. He delivered an address entitled "The Moral Code of Early Methodism" before the Historical Society of the North Carolina Annual Conference, in November. Dean Garber was the guest preacher at the Memphis Annual Conference, November 12-13, and also preached at the Louisiana Annual Conference at Shreveport on November 14. On Sunday, November 30, he preached at Riverside Park Methodist Church and First Methodist Church, Jacksonville, Florida, and on December 14 preached at St. Paul's Methodist Church, Greenville, South Carolina, at the celebration of the fiftieth anniversary of the founding of the church. During the week of November 30-December 5, Dean Garber participated in a Methodist Training School for the Jacksonville, Florida, District. On December 19 he attended the meeting of the Executive Committee of the American Association of



Theological Schools, in New York City. Dean Garber was the speaker at the Davidson County Alumni Banquet, Thomasville, North Carolina, December 12.

Dean Garber delivered an address before the Annual Conference on Ministerial Training of the Methodist Church, at Garrett Biblical Institute, Evanston, Illinois, December 30. He also attended the annual meeting of the American Society of Church History, Chicago, Illinois, December 29-30 and the meeting of the Commission on Courses of Study of the Methodist Church, Evanston, Illinois, January 2. On January 5, as president of the Association of Methodist Theological Schools, he presided at the annual meeting of the Association at Baltimore, Maryland. He represented Duke University at the annual meeting of the Association of Schools and Colleges of the Methodist Church held at Baltimore, Maryland, January 5-6.

DR. HORNELL HART gave a series of addresses at the Methodist Conference held at Nashville, Tennessee, in November. He also addressed the Cleveland Community Fund Leaders in October. He preached sermons at Cornell and Wesleyan (Conn.) Universities early in the Fall. During the holidays he attended the American Sociological Society at New York, and presided at panel discussions on "Some Methods for Improved Sociological Conditions" and "What Is a Well Adjusted Personality?"

DR. FRANK S. HICKMAN addressed the special Christmas convocation of the Durham High School. He also preached the special holiday sermon at the community church in Southern Pines in North Carolina. This church is known as the Church of the Wide Fellowship. Its pastor is the Reverend Voigt O. Taylor, a graduate of the Duke Divinity School. The preaching of this sermon by Dr. Hickman has become almost traditional at Southern Pines, this being the fifth year he has delivered the holiday message. He also delivered the opening sermon for the North Carolina College for Negroes.

DR. J. M. ORMOND dedicated the Epworth Church on the Vanceboro Circuit on October 19 and an organ in the Ayden Methodist Church on October 26. He preached in the Oriental Methodist Church the evening of October 19. Dr. Ormond spoke at the luncheon of the Duke Alumni Association of the Virginia Conference in Lynchburg on October 17 and before the Western North Carolina Annual Conference on October 23. He also made an address at a luncheon in the Robert E. Lee Hotel on October 23 for the Methodist Rural Fellowship Organization. He spoke at a meeting at Memorial Church, Durham, on October 21, on the occasion of organizing the Durham Methodist City Mis-



sionary Society, and before the session of the North Carolina Annual Conference in Durham on the subject of the Duke Endowment Rural Church work on November 13. He presided at the annual session of the North Carolina Conference Historical Society at Trinity Church, Durham, on November 10, and at the Anniversary of the Board of Missions and Church Extension of the North Carolina Conference on November 12. Dr. Ormond attended the Executive Committee meeting of the Board of Missions and Church Extension at Goldsboro on October 27, the meeting of the Field Council of the Division of Educational Institutions of the Board of Education of the Methodist Church in Nashville, Tennessee, on November 24, and the annual meeting of the Board of Missions and Church Extension of the Methodist Church in New York, December 1 to 4.

DR. ALBERT C. OUTLER was speaker during the Religious Emphasis Week at North Carolina State College, Raleigh, October 26-30. He spoke at the State Y. M. C. A. and Y. W. C. A. Conference at North Carolina College for Negroes, Durham, November 9; represented the Divinity School at the Upper South Carolina Conference, Greenville, November 12-14; attended the annual meeting and was elected member of, *Duo Decim*, a theological discussion group, at General Theological Seminary, New York City, November 28-29; led a discussion group at the Conference on Applied Christianity in Raleigh, December 5-7; and was speaker during Religious Emphasis Week at Virginia Polytechnic Institute in Blacksburg, Virginia, January 11-14.

DR. RAY C. PETRY was the Alumni Banquet speaker at the North Carolina Conference in Durham, November 12. He addressed the Youth Rally held in Coburn Memorial Church in Salisbury, North Carolina, November 30. Dr. Petry spoke to a representative assembly of the Y. M. and Y. W. C. A. of Duke University and the University of North Carolina in Chapel Hill, December 8. An article which he has just prepared on "Pre-Reformation Social Views" is scheduled to appear in the January number of *Religion in the Making*.

DR. GILBERT T. ROWE preached at Central Methodist Church at Asheville, N. C., on Sunday, November 9, and taught a course on the Book of Acts in the Buncombe County Training School, November 9-13.

DR. ELBERT RUSSELL preached at the Goldsboro Friends Meeting, November 9, 1941; gave a Thanksgiving address at the Durham Rotary Club, November 17; preached at the University of Chicago Chapel, November 23, and at the North Carolina College for Negroes vespers, November 30.

DR. H. SHELTON SMITH gave an address before the Inter-faith Conference of the South, December 7, 1941, on the subject, "Religious Liberty." Dr. Smith has been engaged for the most part in completion of the Earl Lectures, to be given at Pacific School of Religion, Berkeley, California, February 15-17, 1942.

DR. H. E. SPENCE delivered the memorial address at the session of the North Carolina Conference of the Methodist Church.

DR. W. F. STINESPRING delivered the principal address at the third annual meeting of the North Carolina College Teachers of Religion at Catawba College, Saturday, November 8, 1941, his subject being "The Place of Archaeology in Undergraduate Bible Teaching." During the Christmas holidays he attended the meetings of the National Association of Bible Instructors, and the Society of Biblical Literature and Exegesis in New York. He also represented Duke University at the corporation meeting of the American School of Oriental Research.

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## NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

*Methodism Has a Message:* Paul B. Kern. New York: Abingdon-Cokesbury Press, 1941. 188 pp. \$1.75.

In this series of Jarrell Lectures delivered at Emory University in 1941 Bishop Kern eloquently and convincingly presents the conviction that the ancient truth made vital and compelling by John Wesley is the message that Methodism should teach and live in the present century.—G. T. R.

*Experience and the Christian Faith.* Howard B. Jefferson. New York: Abingdon-Cokesbury Press, 1942. 230 pp. \$2.00.

In this stimulating book the author, a professor in the School of Philosophy and Religion in Colgate University, undertakes to point the way to a reconciliation between a theology arrived at through the use of the scientific method and a theology based upon Christian tradition.—G. T. R.

*The Church and the New Order.* William Paton. New York: The Macmillan Company, 1941. 188 pp. \$1.50.

Recognizing the fact that victory is yet to be won and that many will not consider cooking the hare before being caught, this English preacher discusses earnestly and intelligently the new order desired and the place and function of the Church in helping to bring about and sustain such an order.—G. T. R.

*Religion as Experience and Truth.* Warren Nelson Nevins. Philadelphia: The Westminster Press, 1941. 438 pp. \$3.00.

A philosophy of religion in which the author faces candidly and discusses intelligently all the problems raised by philosophy, science, and world conditions for religion and theology. This book expounds the philosophy of Christian Theism in a manner worthy of Borden P. Bowne.—G. T. R.

*Introduction to the Old Testament.* Robert H. Pfeiffer. New York: Harper and Brothers, 1941. xiii + 917 pp. \$4.00.

This book marks an epoch in American Biblical scholarship, for never before has a full-length Introduction to the Old Testament been published by an American. The book contains one outstanding error, namely the statement that 4:4 (rather than 3:3) is the most important meter of Hebrew poetry (p. 271); otherwise, it is so important that every interested person must have a copy. It has already been criticized for too much attention to literary criticism and not enough to archaeology; but therein lies its great value—that it gives the first fairly complete (in English) résumé of the rich fruits of the great work of German literary criticism, now so unhappily interrupted by the persecutions of the Nazis.—W. F. S.

*Story of Jericho.* John Garstang and J. B. E. Garstang. London: Hodder and Stoughton, 1940. xv + 200 pp. 8s 6d or \$3.00.

John Garstang took over the excavation of Jericho from the Germans after World War I; his work has been outstanding, and naturally he is in the best position in the world to tell the story of this fascinating Biblical city. Particularly illuminating is this first popular account of the astounding Neolithic finds, some of which the reviewer was privileged to see before leaving Palestine. The reader must again be cautioned that Garstang's too exact dating of the fall of Canaanite Jericho, and its connection with the campaign of Joshua, must be balanced with some such account as is given in the book next mentioned.—W. F. S.

*What Mean These Stones: The Significance of Archaeology for Biblical Studies.* Millar Burrows. New Haven, Conn.: American Schools of Oriental Research, 1941. xvi + 306 pp. \$2.50.

A publication like this has been needed for some time, but archaeologists have been too busy excavating. Now the disturbed condition of the world makes excavation a virtual impossibility, and there is opportunity for evaluating results and passing along information to the layman. This is popularization in the best sense of the word, and the president of the American Schools has here done an outstanding piece of work. His book is having a deservedly rapid sale.—W. F. S.

*A Companion to the "Summa," Vol. I; The Architect of the Universe.* Walter Farrell, O. P. New York: Sheed and Ward, 1941. \$3.50.

This is the first of three volumes of a great contemporary casting of the theological masterpiece of catholic Christianity, the *Summa Theologiae* of St. Thomas Aquinas. Without diluting the thought of St. Thomas, Father Farrell manages to make it readable and relevant. This particular volume deals with theology proper: the concept of God and the relation of God to the world and humanity.—A. C. O.

*Man's Vision of God.* Charles Hartshorne. Chicago: Willett and Clark, 1941. \$3.00.

This is perhaps the most important example of the application of Alfred North Whitehead's general philosophical viewpoint to the problems of philosophy of religion. But Hartshorne is a significant thinker in his own

right and has offered us here a critique of traditional philosophical theology and a positive explication of the Biblical affirmation, "God is love."—A. C. O.

*The Nature of the Early Church.* Ernest F. Scott. New York: Charles Scribner's Sons, 1941. 245 pp. \$2.00.

A helpful, clearly written book by an authority in the field of New Testament and Early Church History. Stimulating chapters discuss the "Church and the Message of Jesus" and "Paul's Conception of the Church." There are sane, informing treatments of worship, organization, teaching, and ethical conceptions.—R. C. P.

*The Unquenchable Light.* Kenneth Scott Latourette. New York: Harper and Brothers, 1941. 191 pp. \$2.00.

These William Belden Nobel Lectures delivered at Harvard University in 1940 constitute another of the author's studies in the influence of Jesus and the history of the Christian movement. That influence is studied in terms of its major advances and succeeding recessions. The writer is deeply concerned with Christianity's outlook for future advance, the obstacles which lie ahead, and the resources of the church which may aid in disseminating "The Unquenchable Light."—R. C. P.

*The Franciscan Missions of California.* John A. Berger. New York: G. P. Putnam's Sons, 1941. 392 pp. \$3.50.

This is an inspiring account of a heroic chapter in Franciscan history and American culture. The photographs by Karl Obert add much to the pleasure of the reader.—R. C. P.

*Philosophical Foundations of Faith.* Marion John Bradshaw. New York: Columbia University Press, 1941. xii + 254 pp. \$2.50.

This book discusses the attitudes of the great seventeenth-century philosophers to Christianity: Descartes, Hobbes, Locke, Pascal, Spinoza, and Leibniz. It does not treat the points fundamental to the philosophies of these thinkers, but departs from this well-trod pathway to state instead the attitude of these men to Christianity. The author points out that these, who were among the world's greatest philosophers, each was sincerely religious, each founded his religion upon a bold and determined use of reason, and each professed some sort of faith in Christ. This book is interesting to those who wish to know *about* these philosophers rather than a statement of their philosophies.—H. H. D.

*The Christian Criticism of Life.* Lynn Harold Hough. New York: Abingdon-Cokesbury Press, 1941. 312 pp. \$2.50.

Dean Hough rescues, in this book, the term Humanism for Christian evangelistic use. He points out that in all ages there have been humanists, and that the true humanism is that of evangelical Christianity. His is a wonderfully well-read and retentive mind, and the book is interestingly written.—H. H. D.

*Contemporary Religious Thought, an Anthology.* Thomas S. Kepler. New York-Asheville: Abingdon-Cokesbury Press, 1941. 423 pp. \$3.50.

The American religious thinker today, even in many conservative circles, is more concerned with the philosophy of religion than with theology. Consequently a book such as this anthology of American (and some European) thought on religious philosophy should be interesting. The crisis theology, antitheistic humanism, and various varieties of theism are all represented; selections are collected under six important problems. This book offers a valuable insight into the variety and earnestness with which the philosophi-

cal problems of religion are being treated today and its reading is a valuable means of becoming acquainted with the varieties of contemporary philosophy of religion.—H. H. D.

*God's Back Pasture.* Arthur W. Hewitt. Chicago: Willett, Clark and Company, 1941. 175 pp. \$2.00.

The increasing interest in the rural church is again indicated by the appearance of a second volume from Dr. Hewitt. The author writes with a sociological viewpoint, whereas in *Highland Shepherds*, written in 1940, he approached the subject as a practical theologian.—J. M. O.

*Men Working.* John Faulkner. New York: Harcourt, Brace and Company, 1941. 300 pp. \$2.50.

The author's first novel is a story of plain, rural people in a Mississippi setting. The Taylors are comparable to the Joads of Oklahoma and the Lesters of Georgia, but perhaps not so despicable.—J. M. O.

*The Missionary Message of the Bible.* Julian Price Love. New York: The Macmillan Company, 1941. 203 pp. \$2.00.

Dr. Love feels that a true missionary conviction and apologetic depend upon a re-study of the scripture foundation of Christian Mission. He gives a good anthology of Biblical material in the subject.—J. C.

*The Revelation of John.* Martin Kiddle. New York: Abingdon-Cokesbury Press, 1941. 460 pp. \$1.50.

Often in times of crisis, many church members are led astray in apocalyptic paths. This new commentary in the Moffatt series is especially timely, presenting the meaning of the Apocalypse of John and serving as a balance-wheel to modern speculation.—K. W. C.

*The New Testament in Basic English.* S. H. Hooke, ed. New York: E. P. Dutton, 1941. 548 pp. \$1.50.

Those who know of "basic English" will realize that this is not another translation of the New Testament, intended to improve upon the English text. It is merely the compression of our English translation into the limits of "basic English." It can serve only the limited purpose of "basic English" itself—designed for international communication with those who can use English in this limited way. Let us not be led astray by any claims that it is an improvement for children or the poorly educated, or for the rest of us whose language is English. The limits of "basic English" make this New Testament inferior in both accuracy of translation and in quality of English. It can serve as "basic English" is intended to serve.—K. W. C.

*How Came the Bible.* Edgar J. Goodspeed. New York: Abingdon-Cokesbury Press, 1940. 141 pp. \$1.50.

This is the publication of a series of thirteen Bible-class lessons on the growth of the Bible. It serves as a sequel to *The Story of the Bible* (which tells how the books came to be written). This book tells quite simply how the books were selected and gathered, canonized and transmitted—even to our modern speech translations.—K. W. C.



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